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The Mission of the Disciples

WE have a mission—to restore the lost unity of the Church of Christ on earth. This is as clear as the sunrise, whether we study the work of Barton W. Stone and his colleagues, or of Thomas and Alexander Campbell. After Thomas Campbell and his friends had been at work for a time, seeking to ameliorate the bitterness of party spirit, it was deemed expedient to publish a declaration and address, setting forth explicitly their aim and purpose. In the preamble to that address we read:

"Moreover, being well aware from sad experience, of the heinous nature and pernicious tendency of religious controversy among Christians; tired and sick of the bitter jarrings and janglings of a party spirit, we would desire to be at rest; and, were it possible, would also desire to adopt and recommend such measures as would give rest to our brethren throughout all the churches—as would restore unity, peace and purity to the whole church of God. This desirable rest, however, we utterly despair to find for ourselves or to be able to recommend to our brethren by continuing amid the diversity and rancor of party contentions, the veering uncertainty and clashings of human opinions; nor indeed can we reasonably expect to find it anywhere but in Christ and his simple word, which is the same yesterday, to-day and forever."

* * *

"Let none imagine that the subjoined propositions are at all intended as an overture toward a new creed or standard for the church, or as in any wise designed to be made a term of communion; nothing can be further from our intention. They are merely designed to open up the way, that we may come fairly and firmly to original ground upon clear and certain premises, and take up things just as the apostles left them, that thus, disentangled from the acruing embarrassments of intervening ages, we may stand upon the same ground on which the church stood at the beginning."

To summarize the chief points of the address, we find that it sets forth:

1. The evils of sectarian divisions.
2. The evils of authoritative human creeds.
3. The essential unity of the Church of Christ.
4. Brotherly intercourse of different congregations.
5. The ultimate and alone authority of the Lord Jesus Christ.
6. Faith in and obedience to Christ the sole conditions of church membership.
7. The New Testament, rather than the Old, the constitution of the church.

Mark this ringing statement of catholicity: "If the Divine Word be not the standard of a party, then we are not a

party, for we have adopted no other. If to maintain its alone sufficiency be not a party principle, then we are not a party. If to justify this principle by our practice in making a rule of it and it alone, and not of our own opinions, nor of those of others, be not a party principle, then we are not a party."

To the same effect Alexander Campbell spoke, in his debate with Dr. N. L. Rice: "Indeed, there is nothing strictly sectarian in our views. There is no opinionism in our system of operations. The facts we believe are admitted; the ordinances we practice are admitted; the piety and morality we inculcate are admitted, universally admitted, by all Christendom."

No statement of the mission of the Disciples of Christ can be accurate or complete which does not begin and end with the plea for union. Whatever else there is which differentiates us from the rest of Christendom is an outgrowth of this radical idea, and appears to be necessary to give the plea effect. It would be decidedly unbecoming to advocate unsectarian New Testament Christianity, while retaining in our own organization and method anything sectarian.

It is a commonplace to say that this great plea is popular now. Doubtless many are talking Christian union who do not know what we mean by it; nor do they always know exactly what they mean themselves; but they are tired of disunion and division; tired of a competitive state of Christianity; and they long for the days of aggressive life and continuous victory—the days when the Church was one. Of course there are different bases proposed. The Disciples suggest union upon the essentials. They do not ask for a reformation of the existing types of Christianity, but for a restoration of primitive Christianity, with its high ideals. Looking back, they see that in the beginning the Church was one; the writings of the inspired apostles ring again with denunciation of schism, and exhortation to union. Therefore they say, let us restore the Christianity of the New Testament, in creed, names, ordinances, life. This position has all the charm of novelty, and all the cogency of a well-reasoned argument.

It commits us only to that which is Scriptural and catholic. It disentangles us from all the apostasies, defections, additions, perversions and other embarrassments of the intervening ages. For all who accept the Scriptures, it is freed from any troublesome question about authority. It leaves us free to work out the inspiring ideals of the early Church. Rightly understood, it enables us to say to the churches about us, without any assumption of superiority, "Come thou with us, in this search for the lost unity of the body of Christ, and the restoration of her conquering energy."

A Better Way in Industrial Disputes

By Rev. Newell Dwight Hillis, D.D., Plymouth Church, Brooklyn

IN this twentieth century is there any force so powerful as moral force? Any influence so omnipotent as public opinion? What if union men did so much better work than non-union men, would not the sympathy of public opinion support union men as clubs never can? If corporate capital could honestly say in the sight of men and God: There is not one dollar of watered stock in these mines or in our railway stocks, the dividend is paid on the absolute cost—they would have the sympathy of all the public. And if the union men would say: We do honest work, we ask an honest wage, we want our share of the products of our labor, and we appeal to the sense of justice and fair play in our fellows; we will not kill or permit killing, we forswear the club and the firebrand and the boycott; we stand on the constitution and appeal to the laws of the land—from that hour all non-union men will become union men, as well as patriots and citizens. And public opinion would make labor invincible. But so long as union men say, "The boycott, with its cruelty to our non-union brethren, is a necessity, violence is occasional;" so long as they excuse it, instead of publicly and forever committing themselves against it, so long will society remain the prey of men who first make work dear and then make it scarce, so that they may starve. But every deed of violence will have its just recompense. Nature and God are against crime.

HOW CAN LABOR BETTER ITSELF.

Now comes the question, How can labor increase its wage? First, there is the indirect method that forces a larger wage by the strike, the boycott and ruin of non-union factories. Second, labor's income can be increased by legal enactments against trusts, unlawful combinations, etc. These two methods secure a better division of profits, but do not increase them. When perfectly successful they add but little to labor's income. One statistician thinks we are producing \$1,000 a year per citizen. He thinks that \$100 of this is wrested away from the average man through trusts, class privileges, monopolies, unjust taxation, etc.

It seems, therefore, that if every possible scheme of reform were perfectly carried out, if single tax were enacted, and did all the good it could do, if the trusts were annihilated, if class privileges were done away with, and every strike and boycott were absolutely successful, the income of the American citizen would be increased by only ninety or possibly \$100 a year. So small are the financial gains per citizen from the complete success of each one of the new reforms and schemes toward which political parties and platforms are working.

Now we come to the root of the trouble. As a nation we are not producing enough. The way to increase our income is to increase the quantity and especially the quality of our work. Men are putting their hands into the tool—they must become expert workmen and put the intellect into the tool. We must save our wastes. We have wasted one-half our forests. The new methods of farming show us that we can double the income from the soil. Of a list of one hundred millionaires, recently made, over eighty made their fortune by saving that which thirty years ago went to the waste heap. Put the hand in the spade, and it brings a dollar a day. The other day a youth in South Carolina determined to put his intellect into his spade, and after six months of prospecting he dug up phosphates, and made twenty dollars a day. The labor problem can only be solved by the individual family.

Twenty years ago a poor foreigner landed in New York and began his work. He set one ambition before himself—to educate every one of his children. He determined to lose his life to save his children. He forsook the saloon, the hall where his fellow workmen congregated; he rose up early and sat up late to keep his children studying; he kept them in the common school and the high school; not content with one Sunday school and church, he sent them to two

Sunday schools and to every church service. His sons climbed to positions of influence and wealth; every one of his daughters became teachers in the city's schools. One day this foreigner and his wife disappeared from their little house in the tenement region, and went to live on an avenue with a son who had been admitted to the bar.

This man used his strongest child as a means upon which to climb upwards. The family has passed within twenty years from the bottom round, industrially, to the top round. He solved the labor problem by the schoolhouse and the church, and he solved it in twenty years. Suppose he had listened to the labor leader, who told his men at the beginning of the strike to buy a gun. Suppose he had spent all his Sunday afternoons, as most of our laboring people are spending theirs, in the saloon and the beer garden in idle discussion of their wrongs. It would have taken half a dozen generations to have changed materially the condition of that family.

The republic offers a royal road to success to every working man, and though he be a fool he need not err therein in walking along the highway lined with free schools, free churches, free lecture halls, social settlements. The need of the hour is to keep the children in school, instead of taking them out at thirteen to put them in the shop or store. The Roman emperor, Marcus Aurelius, lived on bread and milk, for what could be obtained now for ten cents a day. But the laboring man wants treble that for his beer and tobacco, and so makes his children wage-earners at twelve and dooms them to drudgery the long life through. The way to double the wage, therefore, is to quadruple the intelligence and put more intellect into wood and stone.

ABILITY AND THE INCREASE OF WAGE.

Consider how ability increases the wage. Our economists have traced wealth to land, labor and capital. But in this era of invention ability is a factor greater if possible than the others. At a certain epoch in England's history she produced \$1,400,000,000. Twenty years later she produced \$2,500,000,000, two and a half times as much. England had no more land than before; she had no more laborers than before; she began with no more capital. What changed \$1,400,000,000 to \$2,500,000,000? Certain men of great ability came in to save wastes. Maudsley with a sliding valve made the steam chamber practical. A man named Bakewell, by selection and crossing of cattle and sheep, increased the weight of the average bullock threefold and the fleece of the average sheep fourfold. In our own country one man of ability named Whitney multiplied the value of property in the South by five. These men of ability, named McCormick or Bessemer or Edison, single-handed, have come in to multiply by three the productive power and wage of the average worker.

CHARACTER AND THE INCREASE OF WAGE.

Good character, also, increases the wage. Machines are rapidly doing away with skilled labor, so that a common workman in a month can learn almost any machine. Honesty is becoming a great commodity. Witness the wholesale merchant, recently, who offered fifteen thousand dollars a year for a man who had intelligence and experience to take his desk, but said that he would double it to find also a Christian man whom he could trust, and then go abroad for a year. He could find men bright enough, but the broken-down merchant could not sleep until he found a man good enough to guard his interests. Witness also the collapse of the little factory in western New York because three times in two years, under the influence of a labor agitator, the men went off and left the hot iron in the blast to chill. Now the foundry is deserted, the workmen's homes are empty, and as the union would not incorporate, and no one is responsible, the whole plant was wrecked.

Witness the statement of the great shipbuilder on the Clyde. A year ago he put in a new plant, the crane for lifting the hot steel, with all the tools, patterned on our Pitts-

burg mills. Within two weeks the labor union limited his output of steel with the American tools to the output per one hundred men in the old English plants, where thirty men with long ropes pull the caldron of hot steel from one end of the shop to another. "It is no use," said the manufacturer, "I have lost a hundred thousand dollar plant and the interest on it. The men make work dear, and that makes it scarce, driving it to America. Then they want a high wage, having first of all refused to do the work that produces the wage." "As an English manufacturer," he added, "I am a Samson, bound hand and foot, and delivered over to the United States Steel Company to be shorn. My only hope is that the unions will soon limit the outputs in the states, and then we will recover our position." But that manufacturer had forgotten one thing. During the last year 350,000 spindles have been set up in Japan and China. Factories are beginning to go where factories are safe. But we need not go so far away for illustrations of the moral quality of work. A certain union limits the output of its men very severely. Some time ago, in my own house, two of these men finished the limit of their work at half-past eleven. The head man returned at half-past one and smoked a clay pipe till half-past three. Then the second man returned and smoked his pipe until five. Neither man did a stroke of work from half-past eleven until five, because the union forbade him. Both men were humiliated; one was bitter. He felt that he was a beggar, and rebelled against taking a wage that he felt he had not earned. I believe that man loved his work, wanted to come early, wanted to stay late, and to skimp or slight it hurt him like a blow.

In all these labor unions there is this smoldering rebellion. Alas for these political confidence men and labor agitators who are teaching their workmen to give the least possible work to get the most possible wage. A workman's reward is not in his wage, it is in the consciousness of having done good work. Was Milton's reward for *Paradise Lost* in the forty-six dollars he received? Did the soldiers in the late war, who worked for thirteen dollars a month, strike for higher wages just before Gettysburg? Was Dr. Morton, working a lifetime to discover chloroform, unhappy because he died poor, not having had his share of wealth? A workman who loves his task, and makes his chair, or puts in his door, or his cradle, and does his work so well that his work will last for generations, has a joy in his handicraft that large wages cannot increase and small wages cannot take away. Contrariwise, no amount of wage can ever make any man happy who hates his employer, who drives lying nails and puts in false screws.

A year or two ago I saw a chair from a great department store that fell to pieces the third time that its owner used it at the table, dropping apart like Holmes's wonderful One-Hoss Shay. Nature made the mahogany to be beautiful in color; his tools were good, his screws were good, his glue was good; but every joint was a lie, every drop of glue was a lie, every nail he drove was a lie; he had skimped his work to punish some unknown purchaser, and the workman's hatred of his work and his employer was incarnated in the chair. Booker T. Washington once said, "I will not allow myself to be degraded so low as to hate my master because he made me a slave." And no matter what injustice the workman suffers, he ought not to permit himself to be degraded to the point where he makes his work to represent his hate and "wears sheeted lies" like clothes around his body.

We need a revival of ethics. We do not need more gold, nor more land, nor more tools, but this country does need to commit the Ten Commandments to memory. The time has come for selfish capitalists growing fat through their gains, their withholding the wage of the poor and their watering of stock, to stop going to horse shows on Sunday, to give up their wines and their women and their deviltry in general, and go to church, fall on their knees and make restitution of their ill-gotten gains, and smite on their breasts, saying, "God be merciful to me a sinner!"

And the time has come for union men to throw away their guns and clubs, and to use their noble idea of union for mutual betterment, for unity of action, for the diffusion of in-

telligence. Let them, too, fall on their knees and ask God to fill their hearts with love for their non-union brethren. And when these union men love their poor brethren as they love themselves, then they can go out and kill these non-union brothers if they want to.

Our hope is in the gradual increase of intelligence, the sense of brotherhood and good will. The secret of these problems is in the carpenter's Son. O, if these two armed bands named Labor and Capital could but see this divine One, the club and gun would fall, the strife die out and enemies would become brothers.—*The Congregationalist*.

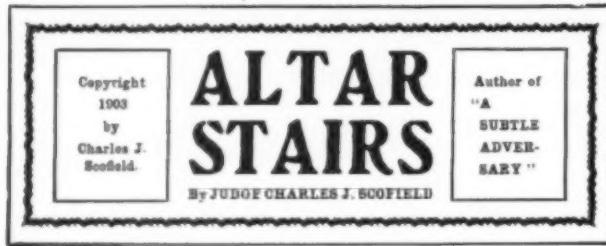
OUR GREATEST NEED.

THE Christian Century stands for spiritual culture. There is no true culture so elevating and satisfying as Christian culture. Indeed there is no more refining influence in modern civilization than the vision of God and duty and immortality which results from genuine Christian teaching and preaching. One may be rich and rude. One may be brilliant and brutal. One may be social and sordid. But one cannot be truly spiritual without being kind and noble. In the old world one tribe or nation imposed its cultus upon another by means of sword and spear, but Christianity must propagate itself by means of sermon and song. So that our greatest need in developing the Kingdom of God and increasing our Christian culture is more true preachers and singers. David, no doubt, did more in song than he did in battle for Israel, and our churches should utilize the song service more than they do for spiritual culture. But preaching is the greatest power in our modern life for the development of spiritual culture. Our greatest need, therefore, is more men who are given wholly to the ministry of the Word. We need men who are preachers, and preachers only, more than we need wealth or social position in every community where we have a nucleus of Disciples. We suggest to our business men that nothing would develop the strength and influence of our brotherhood more rapidly and substantially than a campaign to enlist consecrated young men in the ministry. On another page we give our readers a portion of a letter written by one of our younger men in the ministry to a college friend who is also a preacher. Both of these younger men are pastors of important churches and are doing most excellent work for the Master. We hope this letter will inspire many of our younger men to faithfully "preach the Word."

RELIGIOUS EDUCATION.

A decided step forward was taken at the Detroit Convention in the work of the American Christian Educational Society, of which W. E. Garrison is president. The annual meeting of the society is held in connection with the Congress, and at the Des Moines gathering last April the plan was adopted of choosing an educational secretary, and a day to be observed among the Disciples for the advancement of educational interest. The selection of the man and the day was left to the directors. A special and largely attended mass meeting was held at Detroit during the sessions of the National Convention last month, and after discussing all the matters involved it was decided that the third Lord's Day in January should be chosen as the educational day, on which occasion all the ministers should be requested to speak upon themes relating to Christian education, including such special subjects as the need of urging young people to go to college, the encouragement to men to study for the ministry, and the duty of the church in supporting our colleges. Another feature of the day is the taking of an offering for education. Each church is to be asked to specify what college or institution it wishes to aid by its offering, and if no preference is expressed, the money is to go into the treasury of the educational society for general expenses or for appropriation at the discretion of the directors. This is a very important step in the direction of educational development among the Disciples. It will mean more for our college work and for the training of the young men for the ministry than anything we have ever done. In addition, Harry G. Hill, recently of Omaha, was elected to the posi-

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The world's great Altar-stairs
That slope through darkness *up to God.*
—TENNYSON.

CHAPTER XXIV THE SAME GREAT PURCHASE

N the Sunday following Mr. Sterling's return to Stonington from Boston, the new church was dedicated with appropriate ceremonies. It was a day of days to the community, and especially to Mr. Sterling's congregation, and the crowds which thronged the edifice from morning till evening were enthusiastic in their enjoyment and unsparing in their commendation of the various services.

In one respect the prevalent custom as to the dedication of churches was set aside. No eminent divine from a distant locality was summoned as the master of ceremonies and chief orator of the occasion. Mr. Sterling indeed favored procuring the services of one skilled by experience in arousing enthusiasm and providing for the deficit at church dedications, but the officers strenuously objected, and insisted that their faithful pastor, who had planted and watered, should also thrust in the sickle and gather in the harvest.

And so it was decided that the services should be under the supervision of the pastor, and that he should preach in the morning and evening, and have charge of the formalities of the dedication. An afternoon meeting was also planned and held at which the ministers from the other churches of Stonington, and ministers from other cities, made congratulatory speeches, and otherwise manifested their hearty good-will toward Mr. Sterling and his congregation.

Yes, indeed, it was a great day in the history of Christianity at Stonington. The sun rose behind a bank of gray clouds, and anxious pessimists prophesied rain and failure. But the clouds were soon dissolved, and the sunshine banished the gloom from every countenance. The morning sermon was exceptionally fine, for not only the preacher, but the choir and the audience were at their best; and even a preacher of ordinary ability can preach a great sermon when uplifted by stirring music and the sympathy of his hearers.

But when Mr. Sterling announced the amount of the deficit, which was large, and began to plead with the audience for pledges, the enthusiasm of many began to fail, and it was only after the exhibition of a check for one thousand dollars from Winifred Southey that the sunshine of cheerfulness again filled the room. Within half an hour the deficit was fully provided for, and then followed the dedication exercises, which were solemn and impressive, and deeply touched the hearts of all who were present.

A closing hymn was announced, and this was to be followed by the benediction; but the singing of the hymn was postponed by an event which was wholly unanticipated by the audience or pastor. Almost every available foot of space in the aisles and around the walls was occupied by chairs, and it was with difficulty that one could approach the pulpit from any part of the house, and yet Harrison Masters and his mother essayed the difficult task. Slowly they made their way forward, all eyes now fixed upon them, and a solemn silence pervading the room. Mr. Sterling leaned heavily on the desk for a moment, and then the fading fire was rekindled in his eyes. Leaving the pulpit, he met the mother and son and led them forward that they

might stand before the audience while announcing their faith in Christ and their resolution to devote the future of their lives to his service.

The meeting closed with a great demonstration of rejoicing; and properly so, for this was the most signal triumph of the gospel which Stonington had witnessed for many a year.

And now the time for a great revival seemed to be at hand. Mr. Sterling seized the favorable opportunity, and continued the proclamation of the Gospel nightly for four weeks, at the end of which time more than one hundred had been added to the roll, and the church had been aroused to new and vigorous life. The effect was manifest in the other churches of Stonington, which also took on new life and received valuable accessions. Skepticism was discomfited and the Word of the Lord grew mightily and prevailed.

* * *

And so it came to pass that in the following May Esther became the bride of Harrison Masters. It was a happy day for her when she stood at the side of the brave, true-hearted man, who had loved her all these years, and uttered those words which linked her life to his for time and eternity. And it was a happy day for Harrison when he took his bride to his heart without a cloud to lessen their joy and realized that they were one not only in covenant, but in purpose, feeling and hope. Esther was right, he thought hundreds of times afterwards. There is no concord between light and darkness, between truth and error.

It is customary for the bride to receive presents, and Esther was remembered handsomely by her many friends. But the groom was not forgotten in this case, for Winifred on this day transferred to him one-half of what she had received through her father's will. Harrison's protests were disregarded, and the munificent gift of a loving sister was forced upon him.

Harrison and Esther were to live with Mrs. Masters, and Frederick and his little protege were to live with Mrs. Raymond. Californian skies could not have been softer, warmer, kinder, than the blue vault over Stonington on that beautiful May day when Esther became a bride.

* * *

The years passed happily and swiftly away at the city of Stonington. After a while the music of little feet gladdened the home of Harrison Masters, and one little boy was in imminent danger of being spoiled by the combined indulgence of parents, grandmothers and uncle. Mr. Sterling found it much easier to tell parents how to deal with their children than to put his advice into practice in dealing with little Fred.

* * *

In that other home, the one at Chicago, there was also the music of childish laughter. Little Esther was now nearly three years old, and as sweet, as lovely, as perverse, as a child of that age could possibly be. She was the light of the household, the great bond of affection between Mr. and Mrs. Southey.

* * *

Winifred had undertaken a task of much greater difficulty than she, in her inexperience, had imagined the conversion of Mr. Southey would be. She had relied upon her husband's love as a protection against interference with her religion, and she had not been disappointed. Mr. Southey had fulfilled his promise according to the letter, at least, and had allowed her unrestrained liberty in the matter of church-going and home worship. But he had not promised to become a Christian himself, and he had no time for the consideration of religious questions. The alternative was thus presented to Winifred to attend church without her husband or to abandon this source of spiritual instruction.

As to every other difference of moment, Winifred had been victor. Mr. Southey had objected to the repayment of the money stolen under legal forms from the Raymond estate; but he had yielded and restitution had been made. He had objected to a division of Winifred's legacy with her brother; but he had finally consented, at Winifred's persistent solicitation, and partition had resulted. It was only

on the question of salvation that the merchant continued obstinate, refusing to listen to the teaching and pleading of his wife.

Little Esther had come into this home to cement the union of husband and wife. Mr. Southey loved the child for its own sake, and none the less because of its resemblance to its mother. He was a model husband and father, with the sole exception of his persistent skepticism, which was the occasion of many tears to the sweet woman whose faith was so strong and true.

From time to time, Mr. Southey made utterances in answer to Winifred's pleadings which seemed of no significance, when taken singly, but which, after a while, when taken together, raised a suspicion in Winifred's mind that Frederick Sterling was the stumbling-block in Mr. Southey's way to Christ. Not that the merchant had any accusation to bring against Mr. Sterling, but that he had a feeling that Mrs. Southey still regarded the preacher with a little of her old-time admiration. Mr. Southey could not say or think aught to the disparagement of his wife, and so he made Mr. Sterling the object of his attack in the way of invidious criticisms and insinuations. He might consider the claims of Christianity if convinced that its leading representatives, its watchmen upon the walls, were altogether equal to the measure of their professions.

Winifred avoided any controversy on the subject. Her husband was not to be won by argumentation. She would show herself faithful to Christ under all circumstances. She would give the soft answer which turneth away wrath. She would bear and forbear, she would pray and do good, and perhaps she would have the victory by and by.

To what an extent this struggle might have been protracted, it is impossible to tell, had not the days been shortened by a tragic event which softened the merchant's heart and brought him in an instant upon his knees in gratitude and praise.

Mr. and Mrs. Southey and little Esther visited Harrison Masters at Stonington. One day an excursion to the woods was planned, in the pleasures of which Mr. Sterling and his little cousin were invited to become participants.

There were eight of the party, five seniors and three children, and their spirits were buoyant and their lips rippling with merriment as they drove from the city past prosperous farms onward to the shade and wildness of the forest road. In the recesses of the forest they found a stream and a glade where a day might be passed in pleasant efforts to amuse the children. The chief indication of their proximity to civilization was the railroad track near by, and the noise of an occasional passing train.

Part of the day was spent in fishing, part in spreading the cloth and eating their luncheon, and the greater part in devising pleasures for the little ones. After luncheon Harrison and Mr. Southey fell into an interesting conversation, which fully absorbed their faculties, while Esther and Winifred were washing the dishes and stowing the table equipments and the remnants of the food in the baskets. It was Mr. Sterling's task to amuse and take care of the children.

Presently Fred began to scream, and the attention of the adults was directed to the child. The little fellow, in plucking a flower, had punctured his finger with a thorn. While Fred's injury was receiving undivided attention, the other children were forgotten. Mary stood near looking pitifully at her distressed playmate, while Esther wandered off to the railroad track and paused, innocent of danger, midway between the rails.

The wild scream of the whistle of an approaching engine! Mr. Sterling comprehended the situation in an instant, and was half-way to the track before the others saw the child or its peril. He sprang upon the track, seizing the child at the same time, and sought with another bound to clear the track. But he stumbled and fell forward, with the child in his arms out of danger, while the engine thundered by, crushing both his knees.

Winifred reached the track with a mother's wild flight, and received her child in a paroxysm of emotion from the arms of her dying friend.

The train was stopped and backed to the scene of the accident, and the whole party conveyed to Stonington by rail, with the exception of Harrison, who remained to drive the team back to the city.

It was the saddest day in all the history of Stonington. The merchant had no heart to sell, or the shopper to buy, and the stores were closed for the remainder of the day. A crowd of anxious inquirers gathered in front of Mrs. Raymond's residence, eager to see, eager to hear, eager to lend a helping hand.

There was no hope, so the physicians said. Amputation would do no good, for Mr. Sterling could not rally from the shock of the accident. He was conscious long enough to bid all a tender adieu, to exhort them to meet him in heaven, to quote some of the precious promises of the Saviour, to express his readiness to depart, and to kiss the children with his dying lips. Resting in Esther's arms, and clasping Winifred's hand, he fell asleep.

Thus the last stumbling-block had been removed from Mr. Southey's way in an unexpected manner. Pressing little Esther to his breast he bathed the white face of the preacher with loving and penitent tears, while he gave his heart and consecrated his means to the service of Him who taketh away the sin of the world.

Three months had passed since Mr. Sterling's death, and the "convulsive agony" of those to whom he was dearest had been "softened away into pensive meditation." Mrs. Raymond and Mary Moreland were living with Harrison and Esther now, while Mrs. Masters was making her home with her daughter at Chicago.

One evening Winifred was reading aloud to her husband, and she happened upon the following words:

"AND HOW THE SAME INEXORABLE PRICE MUST
STILL BE PAID FOR THE SAME GREAT
PURCHASE."

"Winifred," said the husband, "let us go to Stonington to-morrow and visit his grave."

* * *

In the soft twilight of the next evening, Winifred and little Esther stood beside a mound of earth in the little cemetery near Stonington. A few autumn leaves nestled at their feet. A bouquet of white carnations lay upon the yellow mound. Presently Winifred knelt and laid her fingers caressingly upon the cold clay. Tears fell from her eyes, and a sob escaped her lips. The frightened child pulled at the mother's sleeve, and the mother kissed the child lingeringly, and turned away slowly from the grave.

As they were leaving the cemetery, they were joined by Mr. Southey, who took little Esther in his arms and walked along silently at Winifred's side.

Suddenly Winifred pressed her hand to her heart, and trembled for a moment with restrained feeling. Her husband saw and understood. He passed one arm lovingly and compassionately around her waist, while with the other he held little Esther close to his heart, and a handful of withered leaves fluttered softly to the ground.

[The End.]

[To be followed by another Serial.]

RELIGIOUS EDUCATION

(Continued from page 1327.)

tion of educational secretary, and has accepted this work. Bro. Hill is a splendid choice for the place. He is a man of distinct ability for the work to which he has been chosen, and the Disciples are to be congratulated upon his acceptance of the position. He begins his work at once. He ought to receive everywhere the warmest welcome and the heartiest co-operation.

Mr. Peary says that the tribe of Eskimos living on the shore of Whale Sound in Greenland are the most northerly people in the world. Their isolation has differentiated them from all other races. They do not exceed 200 in number, and are being destroyed by an unknown disease which appears to be a slow malignant fever. Lieutenant Peary became personally known to every man, woman and child belonging to this remote and perishing community of human beings.

AT THE CHURCH

THE PRAYER-MEETING.

SILAS JONES.

"Help Those Women."

Topic Dec. 2: Phil. 4:1-3; Rom. 16:1-4; Luke 8:1-3.

THE women of Macedonia were active in co-operating with Paul. Two of the good women who had labored with the apostle in the gospel were not agreed in opinion about some matter. Paul seems to have feared that this divergence of opinion might interfere with the progress of the gospel. He therefore exhorts his true yoke-fellow to help these women in reconciling their differences. It may seem strange that a text like this should be chosen for a prayer meeting whose purpose is to awaken interest in the work of the Christian Women's Board of Missions. The women of this organization are not quarreling with one another. It may be that the reason some of them are not quarreling is that they are interested in the work of teaching the gospel to all the nations. The women are not different from the men in this respect; they have energies which must be used. If they are not engaged in some great enterprise, they waste their energies in senseless strife. What the women in the churches need is a vision of Christ's world empire. That vision will enable them to know what is worth while.

* * *

The work of the Christian Women's Board of Missions is so varied that it cannot be fully set forth at one prayer-meeting. There are certain things which the patriotic citizen will wish to emphasize. The truest patriotism is connected with religion. That nation is strongest whose people fear God and honor those in authority. The Christian Women's Board of Missions, through its schools, is teaching the highest kind of patriotism. In the mountains of Kentucky and among the negroes of the South the gospel of Christ and respect for law are being taught to the young people. Men wise after the fashion of this world have been telling us how to solve the race problem and how to put an end to the feuds of the Kentucky mountains. Their advice may be worth hearing. There is one thing about which there can be no doubt; there must be a different kind of man produced in the mountains and there must be a different kind of negro in the South. The people of the mountains have great possibilities. Good blood runs in their veins. Their separation from the rest of the world has caused them to fall behind in the march of civilization. They need to learn what sort of world it is in which they live. Properly trained, they make men and women of the highest type. The state militia, the courts and the opinions of editors and speakers will not change the situation in the mountains. The wise teacher can change it. The women are now supporting successful teachers in the mountains. We can make it possible for them to send others. And what shall we say of the negro? While the politician and the professional reformers are telling just what ought to be done—in most of their advice there is not a glimmer of intelligence—the good women are doing something. The negro must be taught how to control himself before he can expect the white man to give him the place in political life which he desires. The Southern Christian Institute gives the kind of culture the negro needs. It aims to develop the body, the mind and the heart. We cannot question that it is fitting the negro for his place in the nation. While we are in doubt as to what else it may be wise to do for the black man, we can confidently give our support to the school which has shown its usefulness to religion and the state. It is a mistake to neglect what we know is necessary in order that we may enter the field of experiment. It would seem to be the part of wisdom to give greater emphasis to the certainty.

CHRISTIAN ENDEAVOR.

CHARLES BLANCHARD.

A Mission Study of India.

Topic, Nov. 29, Zech. 8:1-7.

Mr. Amos R. Wells' little book—"Into All the World"—furnishes the information needed for such a study. It is a remarkable volume, rich in information and inspiration to all interested in mission study. The chapter on India is especially full of historical and biographical material, from which selections are here given.

* * *

This great empire, about 1,900 miles in length and breadth, is less than half as large as the United States, but contains more than three times as many people,—294,266,701. Large portions of it contain 400 to a square mile. Great Britain holds direct sway over four-fifths of the population. The remainder (occupying more than one-third of the territory) are ruled by native princes under England's dominance.

* * *

Two-thirds of the people are Hindus in religion. About 60,000,000 are Mohammedans, for India is by far the greatest Mohammedan country in the world. The rest are aboriginal tribes with various religions, Sikhs and Buddhists, with more than one million Christians, more than half of these, however, being Catholics.

* * *

The various migrations and invasions that have overrun India have left their traces in a strangely complex population. Including Burma and Siam, the Indian Empire uses three hundred distinct languages and dialects. The most important language-groups, judging by the number of speakers, are the Bengali (around Calcutta), the Marathi (around Bombay), and the Hindi (in the center and north). Further removed from the primitive Sanskrit are the great languages of the south, the Tamil and Telugu (on the east) and the Kanarese (on the west). All of these are cultivated languages, possessing their own literatures and alphabets.

* * *

"William Carey, the father of modern missions, was the son of a weaver, and was himself for twelve years a shoemaker. A fellow-apprentice led him to Christ, and he became a Baptist preacher. Preaching was his business, he said, but he cobbled shoes 'to pay expenses.' His eager mind reached out after knowledge, and, poor as he was, he learned Latin, Greek, Hebrew, Dutch, and French. Early fired with missionary fervor, he kept by his cobbler's bench a large, home-made map of the world, which he covered with notes regarding the religion, population, and condition of the different countries.

"At a ministers' meeting at Nottingham he preached his famous sermon from Isa. 54:2, 3, 'Enlarge the place of thy tent,' etc., the thesis being, 'Expect great things from God; attempt great things for God.' As a result of this impressive address the pioneer English missionary association (the Baptist Missionary Society) was formed at Kettering, October 2, 1793, and Carey was at once sent to India as its first missionary.

"The East India Company compelled him to put back, and he was obliged to set sail in a Danish ship, from Copenhagen. It was Carey's belief that a missionary should be self-supporting, so that he gave up his salary, and he and his family were seriously in want. However, he obtained at last the superintendence of an indigo factory near Calcutta, and for five years worked there, preaching to his thousand laborers, itinerating among two hundred villages, and translating the New Testament into Bengali.

(Continued on page 1346.)

THE BIBLE SCHOOL

Lesson 10**Solomon's Wise Choice****Dec. 6**

Study 3:1-15; 4:29-34. Commit vs. 12, 13. (Read 1 Kings 1-4. Compare 2 Chron. 1.)

GOLDEN TEXT: Prov. 9:10. **The fear of the Lord is the beginning of wisdom.****LESSON:** 1 Kings 3:4-15.**Time.** Probably about 979 B. C.**Place.** Gibeon, 5 or 6 miles northwest of Jerusalem.

Reference for further reading: See last lesson. Stories of similar choices in Arabian Nights Tales. Longfellow's Legend Beautiful.

INTRODUCTION.

David had ended his troubled but glorious reign. Through the efforts of Bathsheba, Nathan, Gadols the priest, and Beniah the warrior, Solomon had been established upon his throne. Adonijah, his elder brother and former rival for the throne, when he showed signs of reviving ambition, was killed. Abiathar the priest, who had supported Adonijah, was deposed. Joab likewise was a menace to Solomon and he fell beneath the sword of the faithful Beniah. "And the king put Beniah in his room over the host; and Zadok the priest did the king put in the room of Abiathar," 1 Kings 2:35. A last enemy remained, Shimei, who had cursed David in his flight from Absalom. Him, too, did Beniah slay. A foreign alliance still further strengthened Solomon, he married a daughter of the king of Egypt. His reign had begun auspiciously; comparatively little bloodshed for those days and the promise of great prosperity.

At that time people were accustomed to offer sacrifices in many places throughout the country. Every place made sacred by early associations, every grove and every hilltop ("the high places") was appropriated to worship. Later on it was seen that this led to idolatry and that only as worship was centralized at Jerusalem could it be kept pure. Accordingly we find it forbidden to sacrifice in any other place than Jerusalem (Deut. 12:1-15). In the time of Solomon Gibeon was "the great high place," for the tabernacle was still located there, though the ark had been taken to Jerusalem. (2 Chron. 1:3.) Accordingly, the newly established king soon went to Gibeon to offer his sacrifices in the presence of a great convocation of his subjects.

Solomon was at this time a young man (verse 7). The ordinary view, which has, however, no certain basis, is that he was about twenty years old. He might well feel his inexperience. The task before him called for wisdom and strength; he might well doubt his own ability. It was in this state of humility that the dream came to him.

It is interesting to notice that the only revelations credited to Solomon were in dreams. As to his "wisdom" vouchsafed him, it was certainly not the highest type of wisdom. Judging from his reign and his reputation it consisted chiefly in sagacity and penetration, wide information, and skill in riddles and proverbs, highly esteemed in the east. It was not that Godly fear, sobriety, self-control and strength of character which the sages extolled.

EXPOSITION.*I. Solomon at Gibeon (4-6).*

(4) **The king.** Solomon was made king just before the death of David, and the present lesson records one of the first acts of his reign. **Gibeon.**—A town of about six miles north of Jerusalem. **The great high place.**—The high places were spots where worship was carried on. Most of them were held in reverence from ancient times, and were used by the Hebrews for the worship of Jehovah. Later corruptions of the worship caused the good kings of Israel, like Hezekiah and Josiah, to destroy all these high places and concentrate the worship at Jerusalem. **Burn offerings.**—The cattle and sheep used in these sacrifices were cooked and eaten by the people, a portion of each carcass being consumed upon the altar. Thus a sacrifice partook of the character of a feast, in which the worshippers shared with God the food of the feast. (5) **Appeared to Solomon.**—Such dreams were means of revealing the divine will in times when the voice of prophecy was more rarely heard. **Ask.**—A favorable moment in the life of the new king was this, to determine what should be his method of government and his principle of conduct. (6) **Great mercy.**—Solomon was well aware of his father's experiences and knew how great was the kindness which God had shown him throughout his career. **As he walked.**—One of the favorite figures of speech in the Bible is the reference to conduct as a path of life in which one walks. David's prosperity was dependent upon his conformity to God's will. **In truth.**—Sincerely. **In righteousness.**—Justice in his dealings with his people. **Uprightness of heart.**—Love of God and interest in his service. **Given him a son.**—The greatest desire of the Jewish people was for children. A king most of all wished to have his own son succeed him, in order that the kingship might remain in his family. **As it is this day.**—This desire of David's had come to pass.

II. Solomon's Request (7-9).

Thy servant.—Referring to himself. **A little child.**—Solomon was about twenty years old when he began to reign. He felt the great responsibility of the kingdom and his own lack of experience. Go

ours or come in.—Perform the duties of a sovereign. (8) **Thy people.**—The Jews had been chosen of God as a people through whom he could reveal his purposes. **A great people.**—This was the period of Israel's greatest growth and prosperity. It was not a large nation, as compared with Egypt and Babylonia, but in comparison with the small nations around it, like Moab, Edom, Philistia and Phoenicia, or in comparison with its own past, it was now a great people. (9) **An understanding heart.**—Solomon realized his need of wisdom to enable him to govern his people wisely. The heart was supposed in ancient times to be the seat of knowledge. **To judge.**—One of the duties of a king was to decide cases which were brought to him for his decision. He was the supreme court of the nation. **Who is able?**—Every town had its court, and only the most important matters were taken to the king; but these required a large knowledge of human nature and the ability to decide wisely.

III. Solomon's Blessing (10-15).

(10) **Pleased the Lord.**—The Bible represents God in the terms of our human life, in order that we may more fully comprehend his relation to us. Solomon's choice was in harmony with God's will. (11) **God said.**—It will be remembered that the communication was made in the form of a dream. **Long life.**—This is one of the things which Solomon might have asked, because it is one of the most desired of blessings. **Riches.**—The passion for money is not a modern thing. **Life of thine enemies.**—In the age just emerging from barbarism, warfare was constant and victory in battle and the destruction of one's foes might be regarded as one of the greatest of blessings. **Discern judgment.**—See the right course to pursue. (12) **I have done.**—In the Hebrew language a positive promise or prediction is sometimes expressed as though it were already accomplished; this is to emphasize its certainty. God promises here the gift to Solomon of such wisdom as he has requested. Of course this wisdom came to Solomon through experience, study and the divine blessing. **None like thee.**—Solomon was the most celebrated of Israel's wise men, and many of the writings which deal with life from the standpoint of the wise men were attributed to him. (13) **Have also given.**—Jesus once said, "Seek ye first the kingdom of God and his righteousness, and all needed things shall be added unto you." Similar is the case with Solomon. He had sought the chief blessing, and all smaller things are bestowed as good measure. **Like unto thee.**—Solomon became very rich and famous, so that monarchs came from distant lands to visit him. (14) **If thou wilt walk.**—The king must comply with the divine requirements if this contract is to be fulfilled. **I will lengthen thy days.**—This shows that the promise was conditional and not absolute. As a matter of fact, Solomon's career only partially fulfilled the conditions, and his story is therefore one of only partly realized ambitions. (15) **A dream.**—Dreams were supposed to have the value of divine revelations, and were regarded as most important events. **Stood before the ark.**—The Ark of the Covenant was placed by David in a tent or tabernacle, which was to serve as its temporary dwelling until the temple was built. **Burnt offerings.**—Having returned to Jerusalem, Solomon made another religious feast for his own household and court. This was the occasion of the renewed burnt offerings mentioned.

ILLUSTRATIONS.

Wrong employment of curiosity and love of knowledge.—When Caesar happened to see some strangers at Rome carrying young dogs and monkeys in their arms, and fondly caressing them, he asked, "Whether the women in their country never bore any children?" Thus reproofing with a proper severity those who lavish upon brutes that natural tenderness which is due only to mankind. In the same manner we must condemn those who employ that curiosity and love of knowledge which nature has implanted in the human soul, upon low and worthless objects, while they neglect such as are excellent and useful. The mind, possessed of self-directing power, may turn its attention to whatever it thinks proper.—Plutarch.

The superstitious view of dreams.—Its object is not to know the will of God, but to forecast the future; and its method of doing so is neither religious nor scientific; not religious, for it makes no attempt humbly to approach the throne of grace; and not scientific because for the patient study of the laws by which God rules the universe, it substitutes a system of jumping at conclusions. It applies to dreams the same mode of interpretation as to other omens; it blindly assumes that things casually connected in thought are causally connected in fact, and draws its erroneous conclusions accordingly.—Hastings, D. B.

The choice of wisdom.—It is mind-work that differentiates you from the herd. Mental culture calls for study carefully-planned, regular, persistent. One or two hours a day, aiming at some distinct object, mastering what you learn, adding little by little, like a miser in his store, will in a few years make of you a broad, educated man, no matter what your schooling. To abuse time, have no system, chance everything, dodge obstacles, fritter away in little things the few golden moments left for self-culture; then you will not crowd anybody very hard in the race for leadership.—Archer Brown.

The power of choice.—In the late fierce storms on the Atlantic several steamers and sailing vessels, not properly equipped, drifted to disaster, and many scores of men perished, some under appalling circumstances of suffering. But the big steamers, well planned, well built, well manned, all navigated triumphantly the wildest seas. If your ship drifts to wreck instead of navigating to success, it will be because you do not rightly use this God-given power of choice; because you say "yes" when the small voice within says "no," and "no" when the answer should be "yes."—Ibid.

1828—A Diamond Jubilee—1903



A. M. Harvot.
Present Pastor.

The seventy-fifth anniversary of the Central Christian Church was celebrated by two services, one on Friday evening, Nov. 13, and the other on the Lord's day morning following. The evolution of the present church from the old Enon Baptist church was the subject of an address by James Leslie. For 65 years this brother has been prominently identified with the work of this congregation. By means of the complete records made by the efficient clerk of the Enon Baptist church, Thurston Crane, the speaker was enabled to present very clearly the gradual change of opinion that worked its way into the minds of some of the members of the Enon Baptist Church on

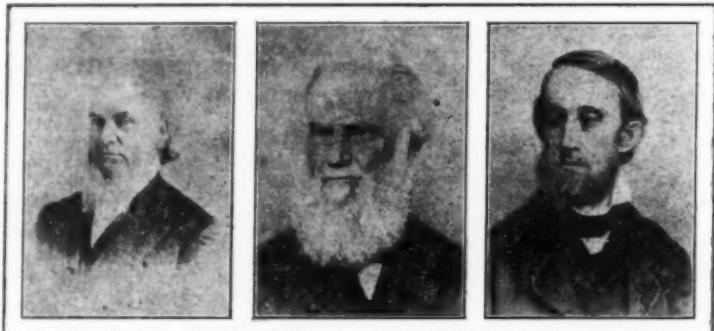


theological questions that, at that time, occupied a very prominent place in the religious world.

And so "it was deemed expedient" (according to the record) for the Enon Baptist church to divide; about 124 members leaving the church to form a new congregation. This new congregation was recognized as a Baptist church and so continued for some time. Their first pastor was James Challen, and it was largely due to his leadership that the congregation, after meeting in the council chamber in Talbot's school house, and in the upper room of the old cooper shop, built a church on Sycamore street, near

5th. James Challen was in full sympathy with Alexander Campbell in his advocacy of a "restoration" of the church to its primitive simplicity and so there is small wonder when it is learned that the congregation removed the name Baptist from the stone tablet on the front wall

Cincinnati are offshoots from this church. Its members are to be found in every part of the country, from New York to California, from Minnesota to Florida. The church has stood for progress in every line of work undertaken by the brotherhood and has furnished many a



David S. Burnet. James Challen. John Shackleford.
EARLY PASTORS OF THE CENTRAL CHURCH.

and cast aside the covenant and creed, adopting the New Testament as their only rule of faith and practice.

Such is the foundation for the claims of this church to being "historic." On Feb. 4, 1847, a move was made to the new church that had been built on the corner of Walnut and 8th streets. The pastor was D. S. Burnet and the church had three hundred and sixty-eight members. The elders of the church at that time were John Summerville, Owen Owens, A. P. Rickoff and S. S. Clark.

Besides the pastors before mentioned, the church has been served by C. L. Loos, Thomas Munnell, S. E. Sheppard, Robert Graham, John Shackleford, W. T. Moore, George Flower, David Walk, E. T. Williams, J. Z. Tyler, J. A. Lord and A. M. Harvot. For many years the National Convention met annually with this church, and one of its elders, Hon. R. M. Bishop, served the Home Missionary Society uninterruptedly for a long period as its presiding officer.

During the pastorate of W. T. Moore, the work of building the present house of worship was undertaken and on Feb. 11, 1872, the dedicatory services took place. At that time it was the handsomest church edifice in the brotherhood.

This church has, from its earliest history, been a seed church. Nearly all of the Christian churches in the vicinity of

leader for the advance guard. From the days of the "Old Cooper Shop" down to the present, the church has had on its roll some of the most distinguished citizens of Cincinnati, both merchants and professional men. On the early records of the church are to be found the names of Dr. Joseph Ray, Andrew Leslie, James Leslie, S. G. Burnet, Dr. Hopple, W. H. Lape, W. M. Bates, Judge Jacob Burnet, Archibald Trowbridge, John Taylor, Anson Mann, Henry Pearce, A. W. Marthens, Dr. J. Mead, Dr. W. C. Irwin, E. B. Howells, J. A. Gano, Mrs. Judge McLean, Mrs. E. Poor, Mrs. Mary Purcell, Mrs. Jane Fobes, Sarah Stout, Mrs. Eliza Bickham, Mrs. Malvina Sedam and Martha Alcorn.

When the present structure was built no one foresaw the exodus that was to take place in a few years to the hill-tops surrounding Cincinnati. Some of the Protestant churches of the city have consolidated; one fine church edifice has been razed to the ground to give place to a business house; but the vitality of the Central Church has been such that the new conditions have been met by changed methods and the "down-town" church is as aggressive and vigorous in all phases of church work as in days gone by.

The present pastor is A. M. Harvot; the elders, B. W. Wasson, W. S. Dickin-



C. L. Loos.

E. T. Williams.

W. T. Moore.

J. A. Lord.

J. Z. Tyler.

SOME PASTORS OF THE CENTRAL CHURCH, CINCINNATI, O., STILL LIVING.

son and A. M. McLean. The services on Lord's day morning were presided over by the pastor, who had surrounded him on the platform Brethren Leslie, Wasson, McLean, Ogden, Chase, Beazell and Emley. The Scripture lesson, 104th Psalm, was read by Dr. James Leslie and prayer was offered by A. McLean. The pastor then recited briefly the history of the church and read the message he had received from the former pastors, viz., C. L. Loos, now of Lexington, Ky.; John Shackleford of Tacoma, Wash.; W. T. Moore of Columbia, Mo.; David Walk of Dallas, Tex.; E. T. Williams of Pekin, China; J. Z. Tyler of Cleveland, O.; and J. A. Lord of Cincinnati. The same spirit breathed through them all—tender memories of the past and hopeful prophecies for the future of the Central Christian Church.

B. W.

Cincinnati, O., Nov. 15, 1903.

The CHURCH and the THEATRE

To the Editor of the Christian Century:

We can not be unmindful of the fact that there are strong forces at work in some directions to effect a coalition of the theater and church. The so-called liberal churches are solidly in favor of this; likewise, the Catholic, and largely, the Episcopal churches. It is reported of the latter church in New York City that not long since it led in the following move: A number of actors, actresses and clergymen at a meeting in this city have adopted a constitution for the Actors' Church Alliance, a national organization, the object of which is to unite the interests of the stage and the church.

Also the statement: "Rev. Walter E. Bentley, rector of the Church of the Holy Sepulcher, New York, has recently equipped a theater in the basement of his church." In not a few colleges and universities—some of them professedly Christian institutions—theatrical entertainments and dances are not exceptional. The "Ladies' Home Journal," which goes into hundreds of thousands of homes, gives great prominence to the theater and theatrical performers; both by the pictured page and by elaborate articles, and editorials, setting forth the attractions of the stage. With scarce an exception, every literary magazine in the land does the same, and of course they are joined by the entire secular press. Besides all this, what, with the theatrical temples—many of them of great cost—that are going up everywhere, so to speak, it would appear—as is so often claimed for the "Sunday paper"—that the theater, too, "has come to stay." Conceding this, it yet remains for as many as will of the millions of believers in the mighty body-evangelical to maintain a firm stand on the safe side of this admittedly more than doubtful question. Two of the world's greatest preachers, Spurgeon and Beecher (and with them, in this record, may be included our own Errett), we are informed, were, to the end of their lives, so convinced of the utter hopelessness of ever reforming the theater—and in their time, the Sunday theater was unknown—that the former declared: "The problem for every Christian is, Am I to prevail against the theater or is the theater to prevail against me?" Of Beecher, naturally and intensely dramatic as he was, it is said he never attended the theater—even so

jealous was he of his example. To come nearer home and "up to date" in these personal allusions, the writer will observe just here that his particular pastor occupies no middle ground on this question, nor hesitates to declare himself when occasion calls for it. A few weeks ago, when the Sunday theater sought (and successfully, for the time being) to establish itself in fair Englewood, he said from the pulpit: "I do not attend the theater, and I advise you, my people not to attend." We take courage in knowing that his is but a typical case of a great host of preachers throughout the world. Would that every minister of the gospel, holding to such anti-theater faith and practice might be constrained to seize the opportunity now and then to say to his full congregation, thus much, at least: "I do not attend and advise you not to." Oh, the power of a preacher's counsel, backed up by example—and how solemn the responsibility attaching thereto! Robert E. Speer of our day, the brilliant young Presbyterian author, speaker and missionary secretary, has written a book entitled "A Young Man's Questions." Let me quote from the chapter, "As to the Theater": "It is significant that such reproach should attach to the theater. Actors and actresses are regarded with curious suspicion. The number who might be admitted to some measure of social equality are so few as to make the rest stand out in the more conspicuous disrepute. . . . As A. M. Palmer, the well-known theater manager, says: 'The chief themes of the theater are now, as they ever have been, the passions of men; ambition leading to murder; jealousy leading to murder; lust leading to adultery and to death; anger leading to madness.' . . . Can a young man justify himself in helping, for the sake of the personal amusement or excitement he can get out of it, to maintain an agency that debases what it touches? . . . Young men often say that they patronize the theater to uplift it, but they seldom say this honestly. It is an excuse for going, not a reason. They go for the amusement, the excitement, the show of it, and it influences them a hundred times more than they influence it. . . . It is almost impossible for a man to support it all, without in a real sense lending his support to it all. 'But the best people go,' you say. What if they do? Would Jesus go? Do you think you would find him even at 'The Little Minister' or 'A Fool's Revenge'? If you did, would you think as much of him as you did before? Do you deem the theater harmless and proper for your minister? As Phillips Brooks wrote on the subject of attending the theater: 'I think it is better not to go.' . . . It is not strange that the great actor, Macready, would not allow his children to attend the theater." To be sure, there are many classes of amusements that may and should be made to contribute to the recreation and enjoyment of Christians, young and old. We need not deprive ourselves or our children of any innocent pastime, or of joyous and unrestrained mirth, in its place; but such amusements as are . . . ceded by thoughtful men of God to be of even doubtful tendency, should be discountenanced. If the youth are to be held by and in the church, their inherent longing for amusement and entertainment must be met—not ignored. This can be provided for on the two lines of the literary

and the musical, to an almost limitless extent, and in such variety and adaptedness as will leave none out, from the youngest up. The realm of elocutionary reading is so boundless in its various departments—the humorous, the pathetic, the tragic—and furnishes a means of entertainment so adaptable to all circles and gatherings, that it ought never to be found necessary or expedient to resort to that, bordering on the theatrical, in order to amuse and delight or to instruct and edify the young, the middle-aged or the older ones. The same is true of the department of music. While it may prove more "realistic," yet for all practical purposes there is no more call for the theatrical setting to song, known as operatic, than that thoughts in prose should be cast in theatrical mold, in order to enthrall, and thrill the soul. Churches will do well to exercise care as to the nature of the entertainments projected by their societies, or theatricals will creep in. When plays and farces, with their attendant costuming, stage trappings and scenic effects, are enacted in church or Sunday school, or in the Christian home, can it be questioned but that they are calculated to whet the appetite for more; and are not those who participate, whether as actors or spectators, thereby rendered more liable to yield to the fascinations of the full-fledged theatrical stage itself, with its glitter and glare of spectacular effects, its unhallowed associations and its dangerous surroundings? It would indeed be a sad outlook for Christ's church should the weight of its influence ever cease to educate away from the theater, the dance and the card table. Let me close by quoting a recent editorial utterance in the Christian Evangelist: "The Lord is trying us, in these days, by many of the questions with which we are confronted, and may it be that we shall not be found wanting in the eyes of the world or according to the measurement of heaven."

Yours truly, W. P. KEELER.
Chicago, Ill.

"Souvenir Night" is now discovered to be a popular and easy way of luring young men and women to evil associations and conduct. Gifts are given away to all the "ladies" who patronize the bars and private parlors of certain saloons on Saturday night. Mayor Harrison has still much cleaning out to do in Chicago, else must a Christian party come into being that shall make laws and make them to be obeyed.

At the convention of the American Federation of Labor, held in Boston last week, a resolution was introduced for the purpose of pledging the organization to socialism. It was strongly opposed by President Gompers, who said in part: "I am at variance with your philosophy. Economically you are unsound, socially you are wrong, and industrially you are an impossibility." John Mitchell, president of the United Mine Workers, also spoke upon the subject: "I recognize the right of every man to believe as he pleases. I wish to say that I regard it as a great mistake on the part of our socialist friends to attempt to commit this movement to the principles in which they believe. It would be a sad day, indeed, if trades unions were made the tail end of a political organization."

After Prison—What?

To most readers the term "social problem" carries with it a vague and undefined meaning. Its magnitude is too great to enlist the consideration of other than the man who is dealing with the great underlying principles which control society. Students of social science are not fully agreed in their analyses of the problem, or—shall we say—in their diagnosis of the disease. While we would not under-estimate the value of the work they are doing, still there are phases of the problem—symptoms of the disease—which should engage the immediate attention of all who would be sharers with Christ in the world's redemption. Perhaps the whole matter has been too long in the exclusive possession of the man of purely scientific interest on the one hand or the sentimental on the other. What we need is a larger number who know the facts and yet who have a real personal and vital interest in the question at issue. To this class belongs Mrs. Ballington Booth, to whom we are indebted for a recent volume, "After Prison—What?" dealing with the problem of the "social delinquents."

The author is neither a statistician nor a sentimental, and, as we should expect, has given us little of theory but much of life. She says: "We did not commence the enterprise with any pre-conceived ideas or hobbies. . . . All the plans and measures of the present organization have been worked out in the prison, and that which I know of the problems I have learned from the 'boys' themselves." With "flesh and blood facts" she has thrown discredit upon many a learned treatise of some writer on penology. In her, a class who are looked upon as ruined beyond dispair, have found a friend that sticketh closer than a brother. She calls them not ex-convicts, but "my boys," and they in true chivalry always address her as "Little Mother."

Her initial meeting was first held in Sing Sing prison at the request of the warden, the 24th of May, 1896. "The movement has grown and widened until it has assumed national proportions." Out of it has come the Volunteer Prison League, which numbers several thousand members, and Hope Hall, three of which have been organized in different parts of the country. Of the three thousand who have passed through these homes "75 per cent have done well, 20 per cent may be all right and are found to be so, after we have apparently lost sight of them; five per cent have perhaps returned to prison."

Prison communities are made up of every social class. "Our audiences in prison are much like the audiences that we meet in the free world, save that their hearts are sore and sensitive. . . . and the awful loss of liberty has brought anguish, despair and shame to quicken every feeling." In many instances the answer to the question, "What chance did this man have to do right, to act and be as we are?" is a pathetic revelation of a "loveless babyhood and childhood, where blows and curses took the place of kiss and caress." From one of this class she received a letter soon after



her first visit to Joliet State Prison. "You said you loved us. Nobody ever said that to me before in my whole life. I hardly know what the word means. The nearest approach to it I ever had was my turn in the kitchen of one of the state prisons, where the officer was very kind to me. Now that somebody cares, I will try." He became an earnest member of the league and is now the possessor of a happy little home and has for several years been a useful member of society."

Her work has been highly commended by wardens of state prisons, and they have co-operated with her in every possible way. They arrange interviews for her with the prisoners, and it is not unusual for her to talk with as many as sixty or seventy individually in a single day. Many of the men knowing that she is to come, write to her for an interview. On one occasion, a man of the lowest type was shown into her room. She greeted him, but he said not a word. Again she told him how glad she was to see him, but not until some moments later did he break the silence, and then with the abrupt question: "Do you know who I am?" Not waiting for a reply, with bitterest accents, he leaned forward and said: "I am the worst and most treacherous man in the prison. The last magistrate who sentenced me said, 'Take him away and lock him up like a brute beast, for this is all that he is.'" Then with indescribable pathos, he said, "Do you think there is any hope for me?" Her reply was that if he was tired of wrong-doing and was thoroughly determined to do right there was a love that could forgive him and a power that could help him and keep him for the future. They knelt together and after she had prayed, with tears in his eyes he said, "I will try, Little Mother," and more than that, he triumphed, and later he became an earnest Christian, and yet from childhood his feet had been trained to tread in the wrong path. Five years have now passed since he left prison.

"He is to-day a prosperous and happy man, and has become by hard work and faithfulness assistant superintendent in a large industry in which he is employed." Of a very successful and notorious forger, the warden said to Mrs. Booth, while he was still in prison: "If you can keep that man right after his discharge, you will save the country thousands of dollars. All your work would be worth while for only one such."

He was then a pronounced infidel; now he is a "sincere, simple-hearted Christian" and prosperous in business, five years having elapsed since his last release.

One of the most interesting testimonies of the work is given by Warden Thayer of the Dannemora prison, New York state, who looked upon the task at first as utterly hopeless. At a public meeting in New York, speaking of the first enrollment of men in prison, he said: "When I saw those men, one hundred and seven of them, stand up I began to feel sorry for Mrs. Booth. Here were the hardest men I had to deal with in the prison; men constantly reported for punishment. I took a list of their names for future reference. I kept that list in my desk, and when the year had passed I brought it out with a view of paralyzing that little woman. Would you credit it? I learned to my own surprise and satisfaction on comparing with the punishment book that out of those who stood up in the chapel that Sunday morning only three had required punishment during the entire year. I saw now what I had never realized before, namely, that as an aid to the observance of discipline of the prison no plans had ever equaled the influence of this work." Speaking of many life-men in prison and many with long terms, the author says: "I know innumerable cases of those who have become cheerful, patient and humbly grateful for every good gift of God, where we might see only cause for complaint. One, while still in prison wrote, 'I have indeed experienced the new life, and God has been my guide and refuge for two years now, and I tell you, Little Mother, I would not exchange it for my old, sinful life for all the world.' He is now leading an upright, Christian life."

Mrs. Booth gives as her opinion that "when we come to inquire into the cause of imprisonment, we are constantly impressed with one fact, which can not be denied, that the curse of drunkenness has proved directly or indirectly the ruin of between eighty and ninety per cent of all those in prison." "Very few," she adds, and in this she is endorsed by wardens of long experience, "of the eighty-four thousand now within the walls few should be called criminals at heart." Her faith is sublime, both in God's saving grace and in the "redemptibility of every soul, however far from the light it may have wandered." She holds not as theory but as a fact that in every human heart, however hardened or hopeless the exterior, there is some tender spot if one knows rightly how to touch it; some chord of sweetness that can be made to vibrate to the very harmony of heaven amid all the jingling discords of life; some little spark that by the breath of inspiration may be fanned into a flame and kindle the purifying fire.

This simple narrative is one of the most convincing arguments in favor of vital Christianity that it has ever been our pleasure to read. Without any such purpose it represents the viewpoint of modern apologetics. It shows us the gospel in successful operation.

*After Prison—What?
By Maud Ballington Booth.
Fleming H. Revell & Co.

C. W. B. M. DAY

The first Lord's day in December has been set apart by the national conventions as the time for considering the work of the Christian Woman's Board of Missions and for making an offering to their work.

This is an excellent time for letting the entire church know of our growth and



Our Porto Rico farm, where the boys' orphanage will be erected.

the extent and variety of our work. In our first convention were present representatives from nine states. We now have state organizations in 34 states and territories, with a few auxiliaries in most of the unorganized states.

We have been at work for 27 years in Jamaica. The present missionary force numbers 14 men and women. The recent tornado destroyed six of our chapels, damaged other mission property and swept away the homes of the people and laid waste their fields. We have received nearly \$5,000 for the relief fund. We shall need at least \$10,000. A kind thing for us to do is to furnish employment to as many of our people as possible while their crops are maturing. Contributions should be sent at once to Mrs. Helen E. Moses, 152 East Market street, Indianapolis, Ind.

We entered India in 1882. Three of our first missionaries are still rendering valuable service in the field. We now have eight stations, with 24 missionaries. We have schools for boys and girls, hospitals, dispensaries, Sunday schools. Our zenana missionaries carry the Gospel into homes, our evangelists visit hundreds of villages, portions of the Scripture are sold and other religious literature distributed. Our great need now is men for Mahoba, Deoghar and Calcutta.

Our work in Mexico dates from 1895. M. L. Hoblit was our first missionary. In June, 1897, we began work in Monterey. A church with 12 members was organized in September, 1901. The net gain since that time is fifty-one. A large percentage is very active. There are four Bible schools, with a total enrollment of 200. There are 22 members in the auxiliary. At Saltillo a congregation of thirty has been organized.

The missionaries at Monterey publish an eight-page paper called "La Vía de Paz." A thousand copies are published every week. Last year the Christian Institute had an enrollment of 450 pupils. If buildings, equipments and teachers can be provided there is no reason why we should not have a thousand pupils. All pupils receive daily Bible lessons. We need at least \$10,000 for a school building.

In 1893 the city authorities of Bayamon, Porto Rico, offered our board the perpetual use of property in their city, if we would establish and maintain an orphanage there. The offer was accepted and the orphanage opened August, 1900. Mrs. Maria Ford is in charge and Miss Nora Collins teaches the school. The house is crowded, and the missionaries have no privacy. There is a demand for a Foys' Orphanage. A farm for this institution has been purchased and the missionaries for it are on the field. We need \$8,000 to build a home to accommodate one hundred boys and to furnish a home for the missionaries in charge.

TO THE C. W. B. M. OF MISSOURI.

At our state convention held in Columbus, Sept. 21-24, the committee on ways and means submitted recommendations which were unanimously accepted.

"1. That we lay special stress upon and urge the prayerful study of missions, our own societies' detail, at home and abroad, particularly. 2. That each auxiliary have its own local program, Tidings, social and music committees, and Junior helpers, that our monthly meetings may be interesting, spiritual and profitable. 3. That our sisters be urged to generosity. That we each promptly pay our monthly offering of 15 cents a month for state and national work, and if we can do so, more and many times that sum.

"For Missouri's special work, we recommend that we endeavor to raise \$2,500 this year, \$1,400 of which shall go to our needy and promising Mexico work; \$600 for the salary of the newly elected assistant national secretary, our Mattie Burgess, and \$500 for our mission work in Deoghar, India." At the night session of the convention pledges were taken for our special work, amounting to \$1,122.

At a meeting of the board at Detroit, we unanimously voted to support Brother Alderman's successor, and have been anxiously awaiting the selection of the man by the National Board. Sister Alderman will remain in Mexico until the close of the school year, and probably longer. Just as soon as a missionary is chosen for this field we will issue a leaflet, concerning our special work, for distribution throughout the state. In the meantime it is our earnest desire that you may concentrate your efforts on C. W. B. M. day, with a prayer in your hearts that the offerings of that day will relieve our over-drawn general treasury.

We are to have a new C. W. B. M. banner this year, and the board decided that it should go to the auxiliary giving the

largest amount per capita. The smaller auxiliaries can enter this contest. Remember that our next convention will be held in June and that we must begin our work immediately if we are ready.

MRS. H. A. DENTON,
Recording Secretary.

Missouri C. W. B. M.

Dear Sisters of C. W. B. M. in Missouri:—Those of you who were at the convention in Columbia will remember the joy and enthusiasm with which the women took up the work for the year as planned by our board. The largest of this was the support of Bro. Alderman and family in Monterey. The Mexico work will still be ours. Brother Alderman's successor must be supported and the privilege of doing that is ours. May I urge faithfulness in all things? Sister Bantz's letter, asking for a general observance of C. W. B. M. day, is a strong, earnest plea, full of excellent suggestions which I hope will not be disregarded. It also tells us news of Missouri's success in the work that should cause our hearts to sing for joy. Not as having already attained, but as going that way. It would gladden our hearts more than you know if every auxiliary in the state would observe C. W. B. M. day. Once more let me ask that you be faithful in this and all things. Yours with love,

MRS. M. M. GOODE, President.



Mohani, One of Our Belaspler Orphanage Girls, Now Teaching in the Girls' School.

J. Fred Jones is in a meeting at Cairo, Ill.

Bro. E. V. King, who was present at the convention and carried a camera with him, secured two good photographs that some of our readers may desire to possess. The pictures are good, the actual photograph measures 6x8 inches. One is a group of the foreign missionaries and the other that of the C. W. B. M. Copies can be secured at 40 cents, postpaid, or 25 cents for unmounted prints, of E. V. King, 127 W. 6th street, Concordia, Kansas.

Francis Marion Drake

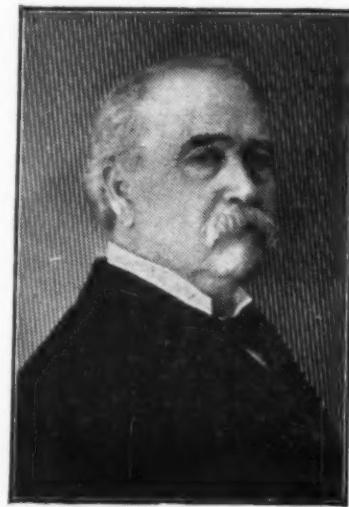
General Francis Marion Drake, ex-governor of Iowa, died at the home of his daughter, Mrs. Goss, in Centerville, Iowa, after a brief illness of but two days. He has been a great sufferer at various times in past years, due to an old army wound, but his passing was quiet and peaceful. One of the truest, bravest spirits that we have known has gone to enjoy the rich heritage prepared for him. To-day the state of Iowa and the brotherhood of Disciples are in mourning. General Drake's career is one that does him honor. His record is one of unswerving devotion to the right as he saw it. You might differ with him in opinion but to question his integrity, never. As a soldier, citizen and Christian he had made for himself an enviable reputation.

He was born in Schuyler county, Illinois, December 30, 1830. The family moved to Ft. Madison, Iowa, seven years later, where they resided for nine years, removing thence to Davis county, where the father founded the town of Drakerville. Here the son grew to manhood aside from the time spent in two overland trips to California in the fifties. His first trip was made in '52. A fierce encounter with the Indians took place. Their leader was killed by young Drake and they were demoralized. The party then proceeded, reaching Sacramento without further incident. He returned the following year and made a second trip in 1854. This time on his return he embarked on the ill-fated Yankee Blade, which was wrecked near Point Aguilera in Mexico. It is estimated that 800 lives were lost. He, with a small party, succeeded in wresting a small boat from some roughs who were engaged in plunder. By this means his life was saved.

From this time until the outbreak of the civil war he was engaged in business. He enlisted as a private, but was soon after elected and commissioned by Governor Kirkwood as captain. He was soon afterwards promoted to the rank of major and with this command he served through 1861 in Missouri. At the organization of the Thirty-sixth Iowa Infantry he was made lieutenant colonel. His gallant defense at Elkin's Ford on the Little Missouri river on the 4th of April, 1864, was recognized by his superior officers and he was soon afterwards placed in command of his brigade. On April 25, 1864, while fighting the combined cavalry forces of Kirby Smith at Mark's Mills, Ark., commanded by Major General Fagan, he was severely wounded in the left thigh and fell into the hands of the enemy. The wound was pronounced mortal, the thigh bone being slightly fractured by a Belgian ball. Owing to the severity of the wound he was not held a prisoner, and after a confinement of nearly six months, his wounds being sufficiently healed, he in October following, by the aid of crutches, rejoined his command at Little Rock. He was soon after breveted brigadier general of United States volunteers, confirmed by the senate, and assigned for duty. He relieved General Thayer at St. Charles, and later commanded a brigade in the division of General Shaler, and the post of Duval's Bluff, Ark., until his muster-out of service in September, 1865.

After the war, General Drake engaged in the practice of law about six years,

acquiring a high reputation as a lawyer, since which time he had been engaged in the railroad and banking business. What was the Keokuk & Western road was built under his energetic direction and management from Keokuk to Centerville and then on to Van Wert, a distance of 150 miles. He also built the Albia & Centerville road, and several branches of the Central of Iowa. He likewise built a road through Indiana and Illinois, called



the Indiana, Illinois & Iowa, 154 miles long, of which enterprise he remained at the head until a short time ago, when he was succeeded by his son-in-law, Mr. T. P. Shonts. He was still president of the Albia & Centerville Railroad and president of the Centerville National bank.

In 1893 General Drake was persuaded to permit his name to come before the republican state convention for the office of governor. He was not nominated then, but two years later the convention of the republican party tendered him the nomination, and he was elected. In the summer of 1897, Governor Drake sustained severe injuries by reason of a fall which threatened to reopen the wound which had been inflicted in the battle of Mark's Mills, and from which he had already suffered greatly. This, combined with a chronic ailment, which had impaired his health for some years, determined him to retire to private life, and he announced a few weeks after the accident, his intention not to be a candidate for governor for a second term.

General Drake was married December 24, 1855, to Mary Jane Lord of Ohio, a native of New Brunswick, Canada. She died at Centerville, Iowa, June 22, 1883. Mrs. Drake was a woman of superior intelligence, a leader in society and in the church. Her character for sincerity was specially marked, as were also her kindness and liberality, and she was loved and admired by her associates. She was the mother of seven children.

To the readers of The Christian Century he is best known and most beloved on account of the interest he has taken in the cause of education and philanthropy. Drake University, founded in 1881, has been a child of his heart. He has watched over and cared for it in the days of its struggles. He has seen

it grow in influence and power until to-day it is one of the foremost educational institutions in the great Mississippi Valley. He gave largely to the university during his life, the total of his benefactions amounted to \$182,776. Of this sum \$56,000 has been given in the last year. The building for the Musical Conservatory (the third largest in the United States), costing \$24,000, was one of his benefactions. The Law, Medical and Bible Colleges each received \$10,000 which will be used as a building fund.

His interest has not been narrow or circumscribed. His gifts to the various missionary boards will amount to several thousand dollars. The first gift of \$5,000 to church extension was from him. He was not permitted to be present at the last general Christian Missionary Convention, but he rejoiced the hearts of many by sending \$5,000 to start a Bible College in India. There has not been a Christian church built in Iowa in the last ten years of which he knew that he has not contributed from \$10 to \$2,000. To his credit it is to be said that he did not neglect his own community. Almost a year ago a \$35,000 library building was completed and \$1,000 worth of books placed in it, his gift to the people church was dedicated, made possible by his large donation. His giving was done in a quiet and unostentatious manner.

For a number of years he was president of the Iowa Christian Convention, but since the decline in his health he has been relieved of the arduous duties of the office, and in recognition of his faithful services the office of President Emeritus was created, with which he was honored. He has been the president of the board of trustees of Drake University, to which he has given not only of his money, but has given much thought in the planning of its welfare.

As the news of his death flashed across the wires to Des Moines a quiet hush settled over the busy life of the university. The flag was placed at half mast and crape was hung at all the doors of the university. Classes were dismissed; the football game was canceled; and the reception which President and Mrs. Bell were to tender to the members of the university faculty was indefinitely postponed. Governor A. B. Cummins on receipt of the news of his death issued a proclamation which reads in part as follows:

It is with profound sorrow that I announce to the people of this state the death of Francis Marion Drake. He was one of Iowa's most distinguished citizens, and has contributed in high degree to the growth and development of the state.

Professor Bruce E. Shepherd, who has been a teacher in the university during the twenty-two years of its existence, says: "General Drake was a man who did much for the schools of the brotherhood in the state from a time antedating the founding of Drake University. His interest in education has been at all times in the interest of building up the strongest of moral and religious character. While always an active, clear headed business man, he had, at least during the last twenty-five years, been able and ready to devote time and energy to the betterment of the moral and

religious conditions among the people of the state. I regard him as a business man of the strongest along with a moral character of the best."

President Hill M. Bell in speaking of him said: "His greatest service to the university was not in the money that he gave but rather in the wise counsel exercised as president of the board of trustees. His unselfishness was always so apparent to every one of his associates on the board of trustees that his words of counsel were law to its members. To fill his place on the board will be much more difficult than to secure sums of money equivalent to that which he might have given had his life been spared longer. The loss to the university is irreparable, but we trust that the institution that bears his name shall be an everlasting monument to the goodness of his heart and the greatness of his acts."

Dean A. M. Haggard of the Bible College speaks of him in the warmest terms: "I feel a great personal bereavement in the death of General F. M. Drake. I have been personally associated with him for a quarter of a century upon the mission board of the Iowa Christian convention and in university work."

A great man has fallen, but he has builded for eternity and his works live after him. The funeral services were held in Centerville Monday afternoon, attended by a large concourse of people, including Governor Cummins and his staff. The sermon was preached by his pastor, Frank L. Moffett. He leaves six children to mourn his loss.

A THRONE OF POWER.

The pulpit is a throne of power. Recently Bro. E. L. Powell visited Eureka, Ill. One of the graduates of Eureka College who has heroically achieved success in a most difficult field by faithfully preaching the Word, wrote to one of his college friends who is succeeding in another most difficult field, a letter which contained a description of Bro. Powell's preaching. It was not intended for publication, so we can not give the names of these two noble preachers, but as the Christian Century advocates more men in the ministry who have a passion for preaching we obtained permission to publish a part of the letter. The reader must remember that it is a free expression of one friend to another.—Ed. Christian Century.

"I could not entirely forego the pleasure of hearing Bro. Powell, so ran up to Eureka on Monday, heard that and Tuesday night's sermons, attended the conference on Tuesday afternoon, some classes in the morning and had a joyful fellowship with the boys for one day. We sat up till midnight waiting for my train and talking over what our eyes had seen and our ears heard. The time was short.

"And Powell's preaching! I wish I could tell you about it so as to give you an idea of it. But one might as well try to describe the glory of the sun as it rises upon some mountain peak. The thing itself is simple, but the impression produced upon the seeing soul is so overwhelming as to make words impossible.

"When he began Monday night he appeared tired. He had just come from a long trip to Nashville and back. The beginning of the sermon seemed tame. I felt we were going to be disappointed. The language was good, chaste, clear,

but the thought apparently commonplace. The text was a simple and familiar one. "The Son of Man is come to seek and to save that which is lost." The rather strong emphasis on the latter "Is" was the only thing out of the usual. As he went on I followed the train of words since there was nothing else to do. I cannot say that I felt greatly interested, nor could I now tell what the language of the introduction was. We seemed to go on thus smoothly until something happened. I cannot tell just when or where or how. I seemed to have suddenly awakened in the midst of a dream. The sun was up. It was June. Song-birds were beginning an anthem in the trees. The perfume of flowers filled the air. Multi-strained music lifted up the soul and a thousand pleasant breezes seemed to bear it away to fields Elysian. One became conscious, too, that while this exhilaration of spirit was taking place, the intellectual faculties were being stirred with thought so deep and vital as to make its impress lasting. In this new dawn and day-break one felt himself arise and go to work with the joy of conscious energy. With thrilling life he plunges into this sea of spiritual baptism, as when some strong swimmer leaps into the ocean surf and battles with the waves for the very joy of struggle. The changes from one division of the sermon to another were but the piers or rocks upon which the swimmer climbs to breathe a moment, waits the coming billow, then plunges in anew to be lifted higher than before.

"As one sits under the spell of this wonder-worker of thoughts and words he sees, indeed, the face, knitted and twisted as the thought tears its way through to utterance, and the ears catch the sound of voice and words; but these are not noted as eye and ear bow themselves to the task of transmitting to the soul 'such glory as never was on sea or land.' The very attempt to tell how the speaker looked or did seems out of place. 'There was a vision, an a Voice said!'

"Strange to say, the result of this preaching is not depressing on the fledgling preacher. While the effect of the sermon and preacher on the hearer is such as I have mentioned, the process by which it is produced seems so simple and natural that one feels that he might be capable of doing it himself. Of course, on reflection, one remembers that it is just this simplicity and apparent ease which is the greatest art, and marks the real genius. Yet the vision of it is not oppressive. There appears nothing so prodigious in the task as to crush one with the sense of burden. It is not like seeing a giant break bars of steel in his hands, or carry tons of weight upon his back, but rather, like the airy, bewildering works of the magician, which you instinctively feel you could do if you only knew how."

From Lutheran to Disciple.

The accompanying picture is that of Brother R. Reidenbach of Union City, Ind., who until two Lord's days ago had been pastor of the German Lutheran congregation in Union City for two years. Preaching his first sermon to his people, he told them, in the spirit of the Master, that he could no longer be a Lutheran, and giving them the scriptural reasons why. At the evening service he was in the congregation of the Church

of Christ, and at the invitation, came forward and confessed his faith in Christ as the only creed. On Monday he was baptized by Brother Hill, the pastor of the church.

Brother Reidenbach is 37 years old, is splendidly educated, has a lovely family, wife and four children. He is an able preacher and in full sympathy with the



R. Reidenbach.

gospel plea. He will for a while serve as assistant pastor of the Union City church, but will later be ready to accept the pastorate of some one of our congregations.

Any one interested, should write him, or Brother J. L. Hill, at Union City, Ind.

BOTH FEEL

What Proper Food Does for Both Mind and Body.

Physical health, mental health, indeed almost everything good on this earth depend in great measure upon proper food.

Without health nothing is worth while and health can be won almost every time by proper feeding on the scientific food Grape-Nuts.

A California trained nurse proved this: "Three years ago I was taken very sick, my work as a trained nurse having worn me out both in body and mind. After seeing a number of physicians and specialists and getting no relief I was very much discouraged and felt that I would die of general nervous and physical collapse.

"My condition was so bad I never imagined food would help me, but on the advice of a friend I tried Grape-Nuts. The first package brought me so much relief that I quit the medicines and used Grape-Nuts steadily three times a day. The result was that within six months I had so completely regained my strength again and I feel the improvement in my brain power just as plainly as I do in physical strength.

"After my own wonderful experience with Grape-Nuts I have recommended it to my patients with splendid success, and it has worked wonders in the cases of many invalids whom I have attended professionally." Name given by Postum Co., Battle Creek, Mich.

Look in each package for a copy of the famous little book, "The Road to Wellville."

HOME AND THE CHILDREN

Causes for Thanksgiving.

A year of plenty. Flocks have multiplied, Earth's kindly fruits the harvest moon bestows; And, swept from vassal fields on every side, The garnered corn like prisoned sunshine glows.

Such be thy gifts, O Lord.

Plenty and peace and honor—these but part That thou dost lavish from thy store divine; Give us yet more—eyes in a contrite heart To see how poor our gifts compared with thine.

Love be thy gift, O man!

—Edith Thomas.

Little Queens in Mahoba, India.

Walter G. Menzies, Rath, India.

Many years ago there was a Raja reigning in a small part of India who was known by the name "The Raja of Mahoba." He had a young daughter, whose name was Durgabte. She was beautiful and virtuous. Dalpatiohaha, the king of Gharamandle, wished to marry her. At that time it was not looked upon as right that they should marry, as they were both of different castes. But they loved each other and finally became married. A short time afterwards her husband died and she ascended the throne to reign as queen.

In the year 1564 the wicked ruler of Manikyne went out in battle to take the kingdom from her. But the little queen was brave and, taking her soldiers, went out to meet him in battle. She sat upon the back of an elephant and commanded her men nobly. Her soldiers fought with courage and twice they drove the enemy back and defeated them.

A large stone which marks her as being one of India's famous queens is called the "Stone of Queen Durgabte." On the front of this stone is a picture of the battle in which she fought and a full account of it is written beneath the picture.

Mahoba has changed somewhat since the childhood days of Queen Durgabte. The old ruins of temples, summer houses and other buildings speak of those days in which her father reigned, in which the little queen ran about and played as she pleased.

But Durgabte was not the only little queen to spend her childhood days in Mahoba. I hear the gong strike and step out on the upper verandah of the bungalow to look upon a scene which is impressive. A host of white-robed little queens are wending their way to church. Truly they are the "King's Daughters" and heirs of His kingdom. They are beautiful, virtuous, pure and good. They have known and do know what it is to fight against the evil one. They have tasted the sweetness of victory through Jesus. To-day they carry their cross, but to them will be given "a crown of life that fadeth not away." The beauty of their living and reigning with Christ here will make their names to shine as the stars forever and ever.

To-day Mahoba's queens are the young orphanage girls, whose hearts and robes have been made white through the blood of the Lamb.

God bless the little boys and girls in America who are helping to win India's children for Christ and making them little queens.

THANKSGIVING AMONG THE CHRISTIANS OF WASHINGTON.

[We bring to the reader a buried sketch that may be of interest to many just now.—The Editor.]

"Let us go to the President's church, the church of the coming President," I said to Ida, Thanksgiving morning.

"I thought churches belonged to the Lord," said unsophisticated Ida.

"They do, outside of Washington. But in Washington you always hear of the 'President's church,' 'Secretary So-and-So's church.' A few years ago there was a great frequenting of the 'Church of the Epiphany,' by Printing Bureau girls, because it was the church of McCarter, chief of the Printing Bureau.

"But I always did want to see how these par excellence Christians manage their services, and it is not like going on Sunday from mixed motives."

"Come on, then," said Ida. "Let us see how these Christians manage and how General Garfield looks, and then offer a few thanks."

We walked along broad and dignified Vermont avenue.

"I thought you said it was between N and O streets," said Ida, after we had crossed N.

"So it is; but you cannot see it until you get to it."

Just then we passed a large house, and there at the top of a series of terraces rested a small, low, wooden temple, with outspread wings like a brooding bird.

"This atom of a place!" cried Ida. "Why, I strayed in here one hot morning last summer. They were very friendly, and the edifice struck me as wonderfully cool and clean and peaceful, like the inside of a lily. But how small for a court chapel!"

The congregation rose and sang, "Before Jehovah's awful throne," with full melody. There was no "choir" and no organ. A little maid about seventeen played the melodeon, her round, child-like face all serious and rapt in the music. She had an unconsciousness beautiful in any musician, peculiarly beautiful and peculiarly rare in a church musician.

The young pastor espied an elder minister among the congregation, and with brotherly simplicity, he escorted him up into the chancel and invited him to offer a prayer. He offered a fervent prayer. Its burden was that we might show our thankfulness for all our joys by conforming our lives utterly to the spotless life of Christ. Then the pastor read to us the first fourteen verses of the twenty-eighth chapter of Deuteronomy, and next invited us to rise and repeat in response with him the 148th and 150th Psalms. Then Rev. F. D. Power preached a sermon, dwelling much upon the last clause of his text, "For the joy of the Lord is your strength." There was such straightforward devotion to divine worship and to the sermon-subject by both pastor and people; there was so becoming a freedom from personal or political allusions in sermon and prayer, that I, accustomed to the ways of former court preachers, fancied the General would not

be present. He might have strayed into some larger church, or his present stay is so brief he might be at home in counsel with some of his devoted million or two of "friends." Anyway, glancing furtively among the prominent pews revealed no Gen. Garfield. But by and by in a side aisle, against the wall, partly screened by the lady next him, I spied the massive, benign head of the President-elect. After the benediction was a quiet but eager impulse of the brethren and sisters toward their successful comrade. The General's large, blonde, clear-eyed profile glowed with gladness, purity and good-will. As I watched him with his friends, so quietly, honestly glad, yet unrelated, these lines of Arthur Coxe occurred to me:

"The Dreamland folks seemed simple ones,

Who knows but these are they

Described in ancient chronicle,

As children of the day?

They seemed no denizens of earth,

But more a pilgrim band,

With no abiding city here,

That seek a better land."

This unique little band of "Christians" will be much sought after in the four coming years. I hope they will have no experience like that which made an earnest Christian say: "Ah, that was a bad day for the church when kings and emperors stopped persecuting us and took to patronizing us!"—Stacy, in Golden Rule.

Harvest Song.

John G. Whittier.

Once more the liberal year laughs out
O'er richer stores than gems or gold;
Once more with harvest-song and shout
Is Nature's bloodless triumph told.

Our common mother rests and sings,
Like Ruth among her garnered sheaves;
Her lap is full of goodly things,
Her brow is bright with autumn leaves.

COULDN'T FOOL HIM.

Doctor Was Firm and Was Right.

Many doctors forbid their patients to drink coffee, but the patients still drink it on the sly and thus spoil all the doctor's efforts and keep themselves sick. Sometimes the doctor makes sure that the patient is not drinking coffee and there was a case of that kind in St. Paul, where a business man said:

"After a very severe illness last winter which almost caused my death, the doctor said Postum Food Coffee was the only thing that I could drink and he just made me quit coffee and drink Postum. My illness was caused by indigestion from the use of tea and coffee.

"The state of my stomach was so bad that it became terribly inflamed and finally resulted in a rupture. I had not drank Postum very long before my lost blood was restored and my stomach was well and strong, and I have now been using Postum for almost a year. When I got up from bed after my illness I weighed 98 pounds and now my weight is 120.

"There is no doubt that Postum was the reason for this wonderful improvement, and I shall never go back to tea or coffee, but shall always stick to the food drink that brought me back to health and strength." Name given by Postum Co., Battle Creek, Mich.

Look in each package for a copy of the famous little book, "The Road to Wellville."

The Christian Century

A WEEKLY RELIGIOUS, LITERARY & NEWS MAGAZINE
PUBLISHED BY

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Articles for publication should not exceed one
thousand words and should be in our office one
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densed as much as possible. News items are
solicited and should be sent in promptly.

NEWS AND NOTES

A CHRISTMAS SUGGESTION.

Nothing is more appropriate for a
Christmas gift than an beautiful book.

ALTAR STAIRS.

By Judge Charles J. Scofield, is a very
beautiful book. It is handsomely bound
in blue and gold and finely illustrated.
Price, single copy, \$1.50. Five copies for
six dollars.

J. Frank Greene has closed his work at
Grand Rapids and accepted a call to Mt.
Pleasant, Mich.

C. W. Dean, formerly pastor at Toluca,
Ill., has located at Colfax, Ill. The work
starts off encouragingly.

G. F. Assiter has received an urgent
invitation to remain with the church at
Wellsboro, Mo., for the coming year.

The death of General Drake will be
felt far and wide throughout the brother-
hood. We give an extended notice on an-
other page.

We give publicity to a criticism of the
theater in our issue to-day. The Christian
Century believes in examining both
sides of a question.

W. W. Frost has so far recovered from
his long and severe illness as to be about
again. He will soon take up his work
as pastor at DeLand, Fla.

Walter Kline, Canon City, Colo., writes:
"I want you to know that I appreciate
the Christian Century very much. It is
good in all of its departments."

A contemporary says that "childless
churches, parentless Sabbath schools
and childless homes explain the problem
which confronts the Christ to-day."

Oliver W. Stewart is greeted by large
and enthusiastic audiences in all parts
of the country. He has but a few open
dates in December. Those wishing him

should get in correspondence with him
at once.

The Jefferson Street Church, Buffalo,
N. Y., tendered a reception to their new
pastor, Benjamin S. Ferrall, and his family.
They received a royal welcome. The
work starts out auspiciously.

The church at Urchisville, O., will dedi-
cate their new Bible school room Nov.
29. Dr. Z. T. Sweeney is to be present
and will preach morning and evening. J.
P. Allison is the faithful pastor.

J. E. Lynn writes that Hiram College,
under the administration of Acting Presi-
dent E. B. Wakefield, is in excellent con-
dition, with a fine body of students and a
most hopeful outlook for the future.

There are several vacant pulpits in the
Second Indiana District. Good men can be
put in communication with same by
addressing the secretary, J. L. Thompson,
Hebron, or J. H. O. Smith, Valparaiso.

D. S. Dorner, pastor at Council Grove,
Kan., has been visiting his aged mother
at Lancaster, Pa. While there he
preached three sermons and delivered
one address. Our cause is comparatively
unknown there.

Charles S. Medbury, who has served the
Angola (Ind.) church with great accept-
ance for the past seven years, has been
called to the University Place church,
Des Moines. Both pastor and church are
to be congratulated.

Will F. Shaw, Charleston, Ill., writes
this encouraging word to the editor:
"The Christian Century has improved
100 per cent the past year. Keep the
unity of the spirit in the bonds of peace
and all will be well."

We regret that some of our readers
and the publishers may be inconveni-
enced by an omission in our review last
week of "Modern Fables and Parables,"
page 731. The publishers were Messrs.
J. L. Nichols & Co., Naperville, Ill., and
the price of the book is \$1.25, postpaid.

Word comes from the office of the
American Christian Missionary Society
that the receipts from Boys' and Girls'
Rally day have begun coming in. This
is a good indication, and shows that our
schools are wide awake and eager to give
to the cause of General Home and State
Missions.

Some of our Sunday schools will com-
bine the Rally Day exercises with their
Christmas exercises and send an offering
for Home Missions. If you did not
observe Rally Day on Nov. 22, perhaps
you could make the above combination
in your school.

The Year Book is now being prepared
for publication. All ministers who de-
sire to correct their address on record
last year, or ministers who are about to
change their present address, please send
the new corrected address at once.—
Benjamin L. Smith, Y. M. C. A. Building,
Cincinnati, Ohio.

Last week the Foreign Society re-
ceived a gift of \$5,000 on the annuity
plan. The society hopes to receive \$40,-
000 on this plan during this missionary
year. This is a good start. Full informa-
tion concerning the plan may be had by
addressing F. M. Rains, Corresponding
Secretary, Cincinnati, Ohio.

C. Dickinson, Everest, Kan., writes:
"Churches in need of a pastor can be put
in correspondence with a preacher of
unusual ability; accomplished, exper-
enced, a fine soloist and who has had ad-
vantage of extensive travels through the
Holy Land, by addressing me."

Fifty Years the Standard



Improves the flavor and adds to
the healthfulness of the food.

PRICE BAKING POWDER CO.
CHICAGO

Last week the Board of Church Ex-
tension received \$500 on the annuity plan
from a friend in Texas. This is the
ninety-fifth gift to the annuity fund. The
board pays 6 per cent to all persons who
are 50 years old or more. For informa-
tion concerning the fund, address G. W.
Muckley, Corresponding Secretary.

Gen. Young has come out in favor of
the canteen. We wonder whether Gen.
Young and others are watching the trend
of great corporations to absolutely pro-
hibit their employees from the use of
liquor. Cannot Uncle Sam do the same
thing? He will get better men and more
effective service.

Mr. Herbert L. Willett will give a
course of six lectures at the Christian
church, Liberty, Mo., during the week of
December 13 to 18. The church will
hold a meeting with "home forces" im-
mediately following the lectures. Robert
Graham Frank, the pastor at Liberty,
will do the preaching.

Mrs. Elizabeth James of St. James
Mo., a Presbyterian sister, has just pre-
sented our National Benevolent Associa-
tion with \$100 for the support of its min-
istries to helpless, age, orphanhood and
the friendless sick. Surely all our breth-
ren and sisters of means should follow
the example of this Christian woman,
who is not of our household of faith.

There is a growing appreciation of a
better trained ministry on the part of
many of the stanchest and truest Disci-
ples. Peter Whitmer of Bloomington,
Ill., and the First Church of Springfield,
Ill., have each provided scholarships of
\$100 to be used in the Disciples' Divinity
House in a year's study by some mem-
ber of the graduating class of Eureka
College; and a third scholarship is given
by Mrs. H. M. Meier of St. Louis, to be
assigned to one of our colleges.

Report has come that from a certain Il-
linois church that not a word has been

The Old Camper

Has for forty-five years had one article
in his supply—Borden's Eagle Brand Con-
densed Milk. It gives to soldiers, sailors,
hunters, campers and miners a daily
comfort, "like the old home." Delicious
in coffee, tea or chocolate.

**THOUSANDS HAVE KIDNEY TROUBLE
AND NEVER SUSPECT IT.**



Mrs. E. Austin.

An interesting letter to our readers from Mrs. E. Austin of New York City.

Brooklyn, N. Y., Nov. 9th, 1902.

A little over a year ago I was taken with severe pains in my kidneys and bladder. They continued to give me trouble for over two months and I suffered untold misery. I became weak, emaciated and very much run down. I had great difficulty in retaining my urine, and was obliged to pass water very often night and day. After I had used a sample bottle of Dr. Kilmer's Swamp-Root, which you so kindly sent me on my request, I experienced great relief. I immediately bought of my druggist two large bottles and continued taking it regularly. I am pleased to say that Swamp-Root cured me entirely. I can now stand on my feet all day without having any bad symptoms whatever. You are at liberty to use this testimonial letter if you wish.

Gratefully yours,

Mrs. E. Austin.
19 Nassau St.

The mild and prompt effect of Dr. Kilmer's Swamp-Root, the great kidney, liver and bladder remedy, is soon realized. It stands the highest for its wonderful cures of the most distressing cases. Recommended and taken by physicians, used in hospitals and endorsed by people of prominence everywhere. To prove what Swamp-Root will do for you a sample bottle will be sent absolutely free, by mail, also a book telling all about Swamp-Root and its wonderful cures. Address Dr. Kilmer & Co., Binghamton, N. Y., and be sure to mention reading this generous offer in The Christian Century.

If you are already convinced that Swamp-Root is what you need, you can purchase the regular fifty-cent and one-dollar size bottles at the drug stores everywhere. Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.

heard from the pulpit on the subject of missions for years until the present pastor took up the work a short time ago. And we plead for New Testament Christianity! Is there still a doubt as to whether missions are a part of the Master's program?

For various reasons a number of schools cannot give the exercise prepared for Rally day. To all such we would make the suggestion that at least an offering, even though small, be taken

and sent in to the Home office. Every Sunday school superintendent should see to it that his school is enlisted in this great cause of winning America to Christ.

A new building for the Bible College of Drake University is assured. The \$10,000 gift of General Drake made but a few days before his death is the nucleus. Dean A. M. Haggard has guaranteed \$5,000 toward the new building, and Mrs. Mary Wadsworth of Rock Island, Ill., has pledged \$1,000, which will be paid whenever the work of construction has commenced.

The work at Payson, Ill., under the leadership of J. J. Higgs, is making an encouraging growth. Bro. Higgs has been there but five months, during which time there has been a number of additions and a healthy spiritual development. The church has become enthused on the missionary line. They passed their apportionment for state work and gave \$13.50 for district work.

There are, according to Mr. W. E. Curtis, 128 holidays in Spain, not including Sundays. "If these holidays were devoted to innocent recreation or religious celebration there would be less complaint, but as a rule the peasants drink so much that they are worthless for a day or two afterwards, and some of them for a week." This is one of the real reasons why Spain is a "back number."

George Darsie, Frankfort, Ky., in his sermon on "The Princess and the Wolf," delivered in the First Christian Church, Louisville, Ky., Thanksgiving day of last year, says: "The deadliest of all heresy is not unsoundness of faith or doctrine, but unsoundness of heart, the absence of kindly deeds to the suffering and needy, the repudiation of all obligations to the destitute and the helpless."

C. M. Sharpe reports a church at Indian Harbor Sunday, 15. Two additions there by letter. One confession at Hammond Sunday evening. Every since its organization 12 years ago the Hammond church has been struggling under heavy debts. Two years ago there were still five debts each ranging from \$100 to \$400. Four of these have been paid, and the fifth and last is to be finished Christmas eve.

J. Lem Keevil, missionary last year at the Green Point Church, Brooklyn, N. Y., under the employ of the American Christian Missionary Society, writes: "The needs of the work will soon demand an enlargement of the present plant and to this field I hope the Home Board will keep its eyes turned. With eighty or more added in one year and \$500 paid off on the indebtedness of the property, the future is bright."

We are just in receipt of the fifteenth annual report of the Board of Church Extension, which contains 72 pages. This report is being mailed to all our preachers this week who are engaged in active service. The report is a most interesting document. Illustrations are given of most of the eighty churches which have been helped this year to secure their church homes by the aid of this board. The report shows the best year's work in the history of the Board of Church Extension, that useful organization in the permanent establishment of our work. A copy will be sent to any person who will notify the Corresponding Secretary, G. W. Muckley, 600 Water Works Building, Kansas City, Mo.

The report of the Foreign Christian

Missionary Society, a copy of which will be sent to anyone upon application to the secretary, Box 884, Cincinnati, O., is replete with facts and figures that are interesting and informing about the work in foreign lands. It shows for one thing that there has been a constant increase in the general average of offerings, while the gain of workers over last year has been 70, or 20 per cent. A great work has been done at a small cost. The society now owns nearly \$400,000 of property in foreign lands.

This Missionary Year it will be its aim to send out at least twelve new missionaries. They are greatly needed. Can they be found? Shall they be supported? The greatest need in India is a Bible college, in which to train young men for the ministry. This will require \$25,000. This amount should be raised at once. It is hoped the churches as churches will give \$100,000 this year; the Sunday schools, \$60,000; the Endeavor societies, \$10,000; individual offerings, \$25,000; annuities, \$40,000; miscellaneous, \$15,000. Total, \$250,000. The annual offering in all the churches is the first Sunday in March, Children's day is the first Sunday in June, Christian Endeavor day is the first Sunday in February.

YOUR ATTENTION, PLEASE.

Our readers are deeply interested in the growth and prosperity of The Christian Century. They are in sympathy with its aim to exalt Christ and extend his kingdom while avoiding all unseemly controversy. Our best readers are our best friends. We count upon them to help us increase our circulation. If you have read last week's paper carefully take it to one of your friends who is not a subscriber and ask him to look the paper through carefully and return it to you. When he does return it press the claims of a clean Christian journal pleading for loyalty to the Word of God and liberty in the Son of God upon him. We desire to add five thousand new names to our list before the first of March, 1904. At that time the special one dollar rate will be withdrawn. We will not renew any contracts for advertisements of speculative investments or anything that offends the taste of our readers. "The Christian Century" will be known as the cleanest, purest, most progressive and spiritual paper published. We shall depend on our readers to justify our course in ruling out all objectionable advertising as they have justified our course in declining to engage in unseemly controversy. Our circulation is constantly increasing, but counting two readers for each paper we have only twenty thousand readers, while we ought to have fifty thousand or one hundred thousand. We want your hearty co-operation. No half-hearted endeavor accomplishes much. Write us suggestions as to methods of increasing the circulation in your congregation and especially among your friends. Write us the names and addresses of several of your friends who might take a Christian paper if they realized the importance of a Christian journal in the home. We shall begin a new serial story the first of next year. This may interest them. If you desire sample copies to give to your friends write us and we will gladly furnish you several sample copies each week until the first of January free. We need your help. Write us to-day.

IF YOU WISH THE BEST

Sunday School Supplies

WRITE AT ONCE FOR

FREE SAMPLES

CHRISTIAN PUBLISHING COMPANY

1522 Locust Street

ST. LOUIS, MO.

Fred Grimes, the city missionary in Omaha, Neb., under the American Christian Missionary Society, reports: "The work continues to grow and in my mind it is only a question of time as to our people having a strong church on Ames avenue. The work in the city being in a condition that it is, makes it all the more difficult for us. But every indication is encouraging and the outlook bright.—The work at Florence is 'picking up' wonderfully and if we can keep them living through the winter, I think they will be all right. The work at Irvington is at a standstill at present as Bro. Bicknell who was preaching there for us has given up the work at North Side church to take the state evangelistic work of Minnesota. Our work on Ames avenue is very encouraging. I can see where we are gaining ground every day. Our work is being strengthened every Lord's day. A church in this section of the city will be a great boon to our work here."

H. C. Holmes, the efficient pastor at Fairbury, Neb., writes: Last Lord's day we closed a fifteen-day meeting with Bro. C. A. Young. There were five additions, four by confession and baptism. Measured by weight rather than by numbers, as men and women should be measured, we count the meeting a great success. And aside from additions, the work was remarkable. We have a good, strong church of representative and aggressive people; but less than a fifth of our population belong to all the churches in the city; the remaining four-fifths, the mighty (socially, etc.) and those lurking in their shadows are utterly indifferent to religious influences. But Bro. Young succeeded in fastening their attention upon our plea in particular and on Christianity in its universal character, as it had not been done before. The Bible studies were very largely attended and interest in the Bible was intense. Suffice it to say our town was greatly benefited.

A Bible for Christmas.

Our readers will be pleased to notice on the last page of this issue the announcement of the "Economy Bible Club," whereby arrangements have been made to give Christian Century subscribers the privilege of participating in the purchase of their limited number of \$4.00 Bibles at \$1.50 each, postage or express charges paid. The Bible offered is the "International Self-Pronouncing Teachers' Edition."

J. H. Hardin writes us: "Another great missionary meeting was held in Tremont Temple week before last. Missionaries from all the world spoke at noon each day. Wm. Ashman, F. L. Pott, James Simester and W. L. Beard from China; E. H. Richards, Africa; Wm. Chambers, Edwin Bliss and Jas. L. Fowle, Turkey; Bishop Restarick of Honolulu; J. H. DeForest, Japan; Miss Ellen Stone of Macedonia; and Miss Suman of Burmah. The meetings were presided over and led by some of the great missionary secretaries, bishops and other dignitaries. There was not one of them superior to if any were equal to our own secretaries. I felt proud of our men and women in comparison. We ought to hold our convention in that same great auditorium or some other equally as good in Boston in 1906. Who will second the motion? Let our people everywhere remember that we have here a population of more than 6,000,000, with only nineteen of our churches and 3,000 members; and pray for us in our efforts to sow this field with the seed of the primitive gospel."

There have been known to be university professors who have occasionally "talked through their hat." Even Chicago has heard statements that might require much proving. To say that "law is like pie-crust" savors of the sensational. But the statement has something behind it as interpreted by Prof. Sparks. Speaking on the "Limitations of Learning," he let fly the following shafts: Law in America is getting to be like pie crust—made to break. Go to a mayor and ask that some law be enforced, and you will invariably be told that the law is a "dead letter." Lack of respect for law, of reverence for authority, is the cause of a great many of our political troubles. It is this that is taking the backbone out of the American citizen. The discussed plan of shortening the high school course is a mistake. After a while people will want to drop a nickel in a slot machine and receive an education. American boys have the least respect of any children in the world. The rich toil not, neither do they spin, but they do collect the wealth and dodge their taxes.

Some people who get very scared because some man gets down to a close, scientific investigation of things they have accepted upon different premises, may be encouraged to hope that we are

not all losing our faith because our methods of satisfying ourselves are not precisely the same as theirs, by the experience of Dr. Charles Cuthbert Hall. In preparation for his Haskell lectures Dr. Hall says he felt obliged by the nature of the task to which he was appointed to empty himself as far as he might be able of all prepossessions in favor of Christianity. When asked what had been the effect upon his own life of this return to first principles, he replied: "The effect on my own life has interpreted to me that verse of promise in Job: 'His flesh shall be fresher than a child's; he returneth to the days of his youth.' Christianity has been suffused for me with a beauty that it never had before. I do not mean that I had lost the joy of the spiritual life, but nevertheless I feel renewed through and through. And in doctrine it has established me with mighty certitude on the great evangelical truth of the Scripture. I am perfectly persuaded of the absolute divinity of Jesus Christ, the eternally pre-existent Son of God, clothed with humanity, and I am also persuaded that his sacrificial death on the cross offers men their only hope of their deliverance from sin. I have tried to be absolutely fair to all non-Christian philosophies, but I am surer than at any time in all my life hitherto that Christianity is the absolute religion."

Additions reported last: Baptisms, 1,245; letters and statements, reclaimed, 383; denomination, 113; total, 1,741.

M. L. BUCKLEY.

The church at Sterling, Ill., under the ministry of W. E. Spicer, has enjoyed a "season of refreshing." Louis O. Lehman of Havana, Ill., assisted as evangelist. Brother and Sister Guy B. Williamson and B. H. Sealock gave valuable aid as song leaders. There were fourteen confessions. This is Bro. Lehman's old home. His work is highly commended.

"CHRISTMAS GIFT."

Sunday School Teachers, "Basic Truths of the Christian Faith" is just what you want for your class of young people. Bound in blue cloth, with gold letters and beautifully illustrated. 75c a copy. Five copies for \$3.00. Paper binding (not illustrated), 25c a copy; \$2.50 per dozen prepaid.

CHICAGO

The Jackson Boulevard Christian Church has issued a neat folder, "A message and invitation." Bro. Darsie is preaching a series of Sunday morning sermons on "The Life of the Church." —The Garfield Boulevard Church was well attended last Sunday. Dr. Gibson is donating his services during the enforced absence of Bro. Updike, and the interest he is taking in the work is being very much appreciated by the church. The ladies are planning a Christmas bazaar.—The Metropolitan Church is bowed in sorrow because of the bereavement of their beloved pastor, Dr. Scoville, who received a message telling of the death of his only brother, George Scoville, who lost his life in an accident while on duty on his engine last Saturday. The bereaved family have the deepest sympathy of the entire community. A series of evangelistic meetings have been in progress for the past week. Twenty-six have been added since last report. Bro. Burnham has been engaged to assist in the absence of the pastor, at his earnest request that our meetings continue. On last Lord's Day morning Miss Denham, the pastor's assistant, occupied the pulpit.—The North Side Church was glad to have their pastor, Bro. Brown, with them again after his recovery from a severe illness. There were two additions. A program of sacred music will be given by the Christian Conservatory of the Monroe Street Church next Sunday evening.—The annual report of the treasurer, W. R. Fadis of the Chicago Christian Missionary Society shows that \$734.38 was received in offering from the churches, twenty-one having contributed. The total receipts were \$4,867.73. Ten pastors were supplemented and two hundred and ten days were given to evangelistic services. There were 125 accessions from the meetings. Two new churches were organized with a membership of 87, making a total of 212 additions.

The Chicago Ministerial Association met at its usual place in Grand Pacific Hotel last Monday morning. The paper was read by Guy Hoover of the First church, the subject being, "The Creed of the N. T. Church." Bro. Hoover is a new man in Chicago, having only recently taken up the work at the First church. The paper was thoroughly enjoyed by all present. A committee composed of Geo. A. Campbell and Edward Amherst Ott to draft resolutions of respect regarding the death of Gen. F. M. Drake, as a worthy expression of appreciation in honor of his work among the Disciples of Christ.

HOLIDAY BOOKS FREE.

Any book advertised in last week's Christian Century (Nov. 19) can be obtained as a premium for subscriptions by our regular readers. Read our advertising pages of last week carefully. You will find suitable gift books for every member of the family. Then write our advertisers for prices and catalogues and write us how to obtain holiday books FREE.



Evangelistic.

Evangelist W. A. Moore, Clarinda, Ia., reports 254 additions in last ten weeks.

Henry Meade, Platte City, Wis., reports meeting closed with 56 additions.

B. S. Ferrall, Buffalo, N. Y., reports two confessions. He is now pushing state missions.

B. F. Stallings, Valley Center, Kan., reports meeting. Seven accessions (three confessions).

G. W. Kemper, Midway, Ky., reports 19 confessions at regular services during the past three weeks.

J. J. Setliff, Ottawa, Kan., has just closed a short meeting at Princeton, Kan., with 21 additions.

J. A. Clemens closed a short meeting at Assumption, Ill. He expects to locate with the church the coming year.

Joplin, Mo.—Meeting continues with 544 additions in 43 days. Evangelists Harlow and Ridenour, Pastor Turner.

J. A. Walters is meeting with excellent success in his meeting at Modoc, O. Thirty-seven accessions to date. Meeting continues.

Walter Kline, Canon City, Colo., reports one confession, making 50 additions to the church since beginning the work less than a year ago.

T. L. Lowe, Athens, O., reports meeting closed with 32 additions. J. E. Hawes led the singing for two weeks. The church is prosperous.

W. H. Drummett writes: The gospel is as powerful in Texas as in Illinois. Closed our second meeting with 25 additions, making 109 since Feb. 1.

Greatest meeting in the fifty years' history of the Monterey (Ohio) church. Thirty-two confessions. Clarence Mitchell, evangelist, and S. A. Cook, pastor.

J. L. Thompson reports four additions at Hebron, Ind., Lord's day, Nov. 15, and twelve confessions at Shelby, where he has been engaged in a short meeting.

Edward O. Sharpe, Carlinville, Ill., writes: Meeting resulted in 15 additions (nine confessions). Evangelist Thomas J. Shuey did the preaching. Bro. Shuey's work is highly commended.

R. A. Omer has just closed a meeting at North Side, Kansas City, Mo., with 25 additions. Pastor C. P. Smith is greatly beloved by his people. Bro. Omer begins at Maryville, Mo., the 30th.

O. W. Lawrence, Rock Island, Ill.,

closed a meeting with 31 additions (22 confessions). This makes 73 since Bro. Lawrence began his work May 1. Over 40 have been by confession.

W. F. Shaw, Charleston, Ill., is assisting Pastor McNutt in a meeting at Newmann, Ill. Five confessions at lastest report. Bro. Shaw has had ten additions recently in his regular work.

J. E. Lynn of Springfield, Ill., has just closed a meeting at the Hiram College Church, Hiram, O. A deep spiritual interest was manifest in the meetings and forty accessions were made to the church.

V. E. Ridenour of Topeka, Kan., is to do the work of singing evangelist in a meeting at the West Side Christian Church, Springfield, Ill., beginning Nov. 29. J. E. Lynn, the pastor, to do the preaching.

Pastor Walter S. Goode of the Central Church, Youngstown, O., reports a successful meeting of three weeks, with 22 accessions. Bro. Goode's father, G. M. Goode of Normal, Ill., did the preaching. J. Walter Wilson led the singing.

Pastor M. B. Ryan, Glenville, O., is being assisted in a meeting by Bro. Moore of Akron, O. Twenty confessions to date. Bro. Ryan has been with the church two years and has accepted a call for the third. The church has enjoyed a steady growth during this time.

Platte City, Mo.—The Hamilton-Wilkinson meeting closed with 56 accessories (42 confessions), 21 heads of families. Pastor Louis S. Cupp speaks in very high terms of the work of these evangelists. They begin at Bedford, Iowa, Nov. 22. Bro. Cupp has been called for a third year. There have been 150 additions during his 22 months' pastorate.

Pastor F. W. Barker of What Cheer held a very helpful meeting at Thornburgh, which is on his work. There were some reclaimed, four additions by baptism and a good organization brought about. This work, with the deepening of the spiritual life of the church expressing itself already in better attendance and greater interest and activity in all work of the church, will be an unfailing and unceasing blessing in all later years.

That cannot be manly which is not moral.

A man believes in the ultimate good of all things until some one steals his chickens.

CORRESPONDENCE

Omaha.—As a result of J. H. Bicknell having left the North Side church to be state evangelist of Minnesota and H. G. Hill resigning from the First church to be financial secretary of the Educational Societies, and this followed up by the resignation of Fred Grimes, the city missionary, leaving the Ames Avenue church pulpit vacant, Omaha is in the peculiar plight of not having a Christian minister to represent our cause. To bridge this gap the North Side church begins this week a revival, with De Forrest Austin, preparatory to a forward move in the future of either a new church or the enlargement and removal of our present one to a more desirable location. H. J. Kirschstein of Hastings, Neb., has also been called to the pastorate and will probably accept if he can get his present charge to release him. The First church has called Bro. S. D. Dulcher of Oklahoma.—J. B. Evans.

Indiana Notes.

Bro. Charles Reign Scoville and his parents at Butler, Ind., with the wife and other relatives, and friends by the legion, have just suffered an irreparable loss in the death of their brother, son, husband and friend, Bro. Geo. Scoville, an engineer on the Wabash railroad. His death came by accidental scalding. He was a true Christian, a member of the Ashley church, and his friends were legion. A multitude of friends of George and the family will join in their sorrow and extend heartfelt Christian sympathy.

The church at South Bend has made a notable record in mission work under the pastorate of Bro. P. J. Rice. They expended \$2,500 on the Indiana Avenue work, and now have Bro. Roy L. Handly in charge as full time pastor. They have a Sunday school in a thickly populated district of the west end, which must sooner or later become a church. In addition they have maintained their own work and contributed generously to all the missionary enterprises of the church, not forgetting state missions. This church has been continuously one of the best supporters of state missions in the state, and always "without any string to it."

The first fruits of the offering to Indiana missions are promising indeed. Valparaiso reports \$100; South Bend, \$50; Tipton, \$35; Portland, \$15; Newcastle, \$100; Angola, \$170; Madison, full apportionment; Colfax, \$11. All the representative churches in the state are pushing forward to a creditable offering. One peculiarity of the situation is that the churches themselves are taking the initiative. This is largely due to the spirit of the church press in the matter. Churches writing to be put in correspondence with preachers for 1904 uniformly ask for names of preachers who are interested in state missions. This is a most healthful sign, as it will re-

lieve the pastor of much educational work along this line.

To save time preachers from other states answering my notice of two weeks ago, in addition to credentials, will kindly enclose statements from state secretary's books, as to standing and state missions, after which I hope to put a number in correspondence with some good churches looking to pastorates. This partnership of preachers and churches, known as the Indiana Christian Missionary Society, has a right to expect that brethren coming from the pulpits of other states have records on state missions in the states where they have preached. Brethren, in our zeal for the November offering among the churches, let us not forget the Sunday schools and Boys' and Girls' Rally day.

T. J. LEGG.

Virginia.

The Virginia Christian College, Lynchburg, opens with about 125 students. The faculty, from President Hopwood down, is of the strongest spiritual type. The students are there for business and the general atmosphere is full of the ozone of Christian progress. During my two days' visit I was called on for four addresses.—The Lynchburg church is in a very healthy condition. F. F. Bullard and his noble helpmate beam with delight at their prospects. A \$30,000 new church is in the course of erection.—W. G. Johnson, the Roanoke pastor, is in a meeting at Chilhowie. I am supplying at Roanoke during his absence. The work here is in good shape. The people are loyal to their efficient pastor and the plea. The church has recently paid off a \$1,000 debt of several years standing and all are relieved greatly.—The brethren at the Third Church, Richmond, have prevailed on P. A. Cave to withdraw his resignation and they start off on another year's labor auspiciously. The Seventh Street Church is still pastorless. Bro. Forrest is serving as supply.

CLARIS YEUELL.

New England Letter.

The Boston church has lost its beloved pastor, J. H. Mohorter, who for nearly five years has been its leader. Large increase in numbers and spiritual power has come to the church under his guidance. His position and his ability made him a leader of our cause in New England. As chairman of the board of missions he has been aggressive, but prudent. Bro. Mohorter leaves us to save, if possible, the life of his wife. For months past he and she have hoped that relief might be found for her without abandoning this important field. We all hope that his fidelity to his work may not involve a sacrifice, the largest a loving and loyal hearted man can be called upon to make. The Lord will give our beloved brother success in his new field in Pueblo. May he give him also that

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An Old and Well-tried Remedy

which they go to seek, the health again of our dear Sister Mohorter.—Our meeting at Everett began right after the Detroit convention and closed last Sunday night. R. W. Whiston, the young pastor, began the work on Friday night, Oct. 23, and had four confessions. There were eleven additions besides. The audiences were good. On Sunday nights the crowds were such as to make a Missouri preacher feel like he was on his native heath. I preached every night of the last week on the conversions in Acts. These were the sermons most interesting to the people. I spoke four Sunday afternoons on Thomas Campbell, Alexander Campbell, Walter Scott, Barton W. Stone and John Smith. Almost as many people came to hear these lectures as to any other of the services. The people want to hear our plea.—The Everett church is one of our younger churches. They began in a small cottage. They now worship in a roomy chapel which will soon be too small for them. They have plans for a large building. Their location is one of the very best in one of Boston's most desirable suburban populations. Many splendid people are finding their church homes with them and satisfaction of mind and heart in that which they preach. Bro. Whiston and his young wife are deservedly popular in the affection of the pastorate. Our splendid meeting here was due largely to the good work done by them before and during the meeting.—Closing at Everett Sunday night I went to Brocton Monday night to preach a week; and then will go Springfield for three or four weeks. Brocton was the place of my first New England meeting last March. When I closed that meeting we had arranged for J. M. Horne to become the minister. He took up the work in the summer and every department of the church is already feeling the effects of his wise and earnest efforts and those of his young wife. They were both my students in Eureka College, and of course they seem in a sense my children. Bro. Horne had been arranging for weeks past to begin a meeting Nov. 15. Just on the eve of beginning he had word

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to come to Illinois to attend the deathbed of his grandfather. He telegraphed me to take his place in the meeting till he could return.

J. H. HARDIN.

Boston, Mass.

Dedication at Greenville, Miss.
Greenville, the county seat of Washington county, is in the very heart of the great cotton belt of Mississippi. It is an enterprising city, destined to be one of the important cities of the state. Until quite recently the cause of primitive Christianity was hardly known by many people there. Two and a half years ago the little band of Disciples were fortunate enough to secure Bro. G. D. Weaver, an exceedingly good man and a preacher and pastor of much more than ordinary ability.—Although numbers were few and financial strength limited, the work has proved a great success, and they now have a beautiful church property worth \$9,000. The house is modern in its appointments. Its auditorium is a gem of beauty and convenience.—Lord's day, Nov. 16, was the day of its formal opening and dedication. I have never met a more warm-hearted, devoted people than the Disciples at Greenville.—I asked for money to provide for all indebtedness except the amount borrowed from the Church Extension Fund, which paid for the lot. In a short time the amount was raised and the congregation sang, "All hail the power of Jesus' name." Bro. Phares, the Mississippi state evangelist, was present, and he is continuing with a protracted meeting.—Bro. Weaver is held in great esteem by the church and citizens, as is his devoted Christian wife. At their earnest solicitation I promised them to return some time in the future and hold them a meeting.

L. L. CARPENTER.

Wabash, Ind.

Etta (Morgan) Bellows.

Etta Bell Bellows died at her home near Ft. Scott, Kan., Nov. 6, 1903, being 43 years of age. She was the wife of Edward Bellows and daughter of Mr. and Mrs. W. A. Morgan. Besides her husband and two children and father and mother Morgan, she has four brothers and two sisters who mourn her loss—F. A. and O. T. of Chicago, Leslie W. of England and Elmer of Carlisle, Iowa, and Clara G. Wilkinson and Alice M. Wickizer. Funeral services were held at her home, after which the body was taken to Des Moines for burial, where she was laid beside the grave of a little daughter. Early in life she became a Christian. A faith both strong and beautiful was hers, and emanating from her was ever an influence inspired and sanctified by truth. For more than 35 years this family circle of Father and Mother Morgan has been unbroken. As parents they lived for their children, and they have lived to realize the saying, "They shall rise up and call them blessed." To them in their California home, though amidst the floral gardens and ocean breeze this sorrow and darkness falls none the less with its awful weight. A devoted wife and model Christian mother has been called from earthly cares and may a kind Providence, who giveth liberally, send grace sufficient for the hour to those who shall miss her most.

D. A. WICKIZER.

There are no good points about a porcupine character.



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Query.

What do you consider the correct position on the subject of the second coming of Christ? What is the bearing of Acts 1:11 upon the view the second coming of Christ is continuous and spiritual?—W. P. K.

The expression, "In like manner," found in Acts 1:11, is the translation of a Greek phrase which is found in several other places in the New Testament. It occurs in Matt. 23:37, Acts 7:28, II

Timothy 3:8, Acts 15:11 and 27:25. It occurs also in many passages in the Greek translation of the Old Testament. From these passages it is apparent that the phrase does not refer to manner but rather to fact. What is emphasized in the passage quoted is not the way in which Christ is to return, but the certainty of the return.

Is the Home the Proper Place for Children?

As it stands at present the home is, in many respects, a most unsuitable place for children; and the mother, in many ways, is an unsuitable person to have sole charge of them. Why? Because the home—nine homes out of ten—is a workshop, and the mother—nine mothers out of ten—is a tolling house-servant. Our ideal in the instinctive care and service of the young is the animal mother, yet we forget that that perfected functionary has nothing else to do. She gives instinctive care, the young ones give instinctive obedience, and all goes well—the species is reproduced with tolerable success. But our children need far more than the young of animals or than the papooses of the tolling squaw.

They need more intelligent care and an immeasurably wider scheme of education. We must remember that children of all races have homes, but only the children of civilized races have schools; or, to put it in due sequence, that schools make civilized races. There will be no opposition made on this line. We all know the value of education—or think we do. We are used to schools and their benefits. But we still maintain that, although beyond a certain age of the child the home is patently inadequate to his needs, below that age it is perfectly sufficient; and that, although beyond a certain age of the child the mother is patently inadequate as a teacher, below that age she is perfectly sufficient. For the care and education of our college boys and girls we are glad to pay large sums, to endow great institutions and to secure the leaders of science for instructors; in their mental progress we take great pride and interest; and their physical exercises we follow with vast crowds of spectators and thunderous applause. But the care and education of our baby boys and girls we contentedly leave in the hands of the lowest grade of unskilled labor!

Millions of dollars to endow the institutions for the youths and maidens! Not a cent to endow any institution for the babies—except for the pauper babies aforementioned! No trained minds of careful educators for the babies!—any Irish girl will do, or negress, or young immigrant of some sort. Their mental progress, if noted at all, is merely a topic for ill-advised comment, fatuous admiration or laughter, and their physical culture is unthought of. Why this callous indifference to the needs of little children? We love them well enough—why do we not do better by them? We assume that we are doing all that is necessary—that home and mother are quite enough.—From Success.

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The sword revenge has a sting in the handle.

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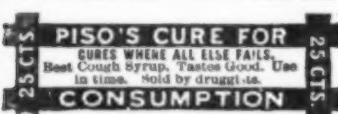
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No. 99



CHRISTIAN ENDEAVOR.

(Continued from page 1330.)

His knowledge of the native languages obtained for him the appointment to the professorship of Sanskrit, Bengali and Marathi at Fort William College in Calcutta, where he worked for thirty years. His salary was \$7,500 a year, but he and his family lived on \$200, and gave the rest to his missionary enterprises.

"His literary labors were enormous and invaluable. He translated the Bible, in whole or part, into twenty-four languages and dialects of India. This consecrated cobbler, as Sydney Smith called him in ridicule, gave the Scriptures to three hundred million human beings.

"The Haystack Monument at Williams-town, Mass., commemorates the beginning of American foreign missions. In 1808 six students of Williams College formed the first missionary organization in America, writing and signing the original agreement in cipher. They met by night for prayer under a haystack near the college grounds, and there consecrated themselves to the cause of missions. Samuel J. Mills, the leader, had been set apart to the missionary service as a child by his godly mother. Later this center of missionary enthusiasm was transferred to Andover Theological Seminary, and at Bradford, Mass., on June 27, 1810, a paper was presented to the General Association of Massachusetts, signed by Adoniram Judson, Samuel Nott, Samuel J. Mills and Samuel Newell, urging to be sent as missionaries to the heathen. This led at once to the organization of the first missionary society—the American Board of Commissioners for Foreign Missions.

* * *

The great fruit of Duff's thirty-five years in India was the founding of educational missions—a principle which he defended powerfully all his life. The mission school he opened became the model for all others. It began with five native students under a banyan-tree. It grew to a splendid institution with a thousand students.

"In the education of Hindu women Dr. Duff also made remarkable advances, with his school for high-caste girls opened in the house of a Brahman. All this is more wonderful when we remember that, when the Free Church of Scotland seceded from the Established Church, Dr. Duff went with the former, and built a second great institution from the start—a duplicate of the first.

"His schools were true evangelists, and it was a momentous day for India when a company of high-caste converts met together and solemnly did that terrible deed—ate a beefsteak!

"Dr. Duff was the greatest orator the mission cause has produced, and his tours of Scotland and the United States aroused a tremendous interest in missions. In the course of one of these visits home, he wrote in four months a profound work on India, containing about 300,000 words. His labors were enormous, his body weak, and he was compelled in 1863 to return home. His closing years, till his death in 1878, were spent in the work of directing the missions of his church and in teaching missionary theories and practices in the theological seminaries."

Bro. McLean's recent articles in the Century should be read for fuller information than here conveyed.

THE TRAVEL CULTURE CLUB.

The Travel Culture Club has now been before our readers for two years. The first party is the Travel Study Class, which sails on January 30 under the leadership of Prof. Herbert L. Willett.

We are now planning to increase the membership of the club. We want all readers of the Christian Century and their friends who are interested in travel to become members. All that you need to do is to write us and ask that your name be put on the rolls. You will then be kept informed of tours abroad and in this country and when ready and able to travel will be in a position to make intelligent plans.

Messrs. H. W. Dunning & Co., 14 Beacon street, Boston, Mass., have been entrusted with the business management of Dr. Willett's party. They are now planning a special party for the Travel Culture Club next summer. It will have a leader who will represent the club and the Christian Century. The route will embrace England, Holland, the Rhine, Germany, Switzerland, Northern Italy, Paris and London. The cost will be as low as is possible for a satisfactory trip. The party will sail early in July.

We hope all readers of this paper and their friends who are interested in travel and especially those who are thinking of travel next year will join the club at once.

The offerings to the American Christian Missionary Society for October, 1903, show a gain of \$1,323.68, as compared with the same period last year.

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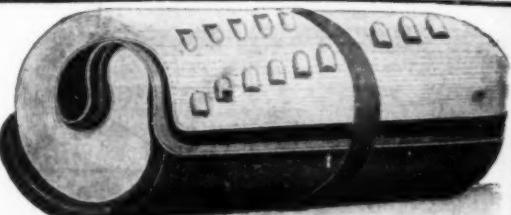
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